

# REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

### Week ending the 22nd August 1908.

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## I.—FOREIGN POLITICS.

Referring to the subject noted in the margin, the *Hitvarta* [Calcutta] of the 13th August has the following:—

Constitutional Government in Turkey, and its lessons to India.

Every country has its cycles of rise and fall. India, the cradle of civilisation, when it began to decline, declined in thousands of ways: it lost its wealth, its men, its religion and last of all its independence too. The same was the case with China.

India had an awakening about a century ago. This was when the Mahrattas and the Sikhs rose in power, but like a man lulled to sleep by the morning breeze it went as it were to sleep again. Fortunately the English, at this time, became the rulers of India, and people were given Western education. This education has given us some virtues as well as some vices; the former being love for self, love for one's own people and love for one's own country; and the latter being sensualism, talkativeness, irreligiousness and a love of show; but the latter will be soon consumed in the fire of self-respect, and it is this which makes us think the future condition of India to be hopeful. The present unrest in the country is due to the refusal of the short-sighted authorities to give us our rights; but what sacrifices have to be made to obtain them are before our eyes to-day. Take the case of other countries of Asia. The success of Japan has startled the whole world, and given rise to that disease in Europe called the "yellow peril." Turkey hitherto taunted as "the old sick man of Europe," has now electrified the Musalmans all over the world with a new energy by granting a constitution to its people. Seeing that the whole of the educated classes was against him, Sultan Abdul Hamid, having come to realise his mistake, has hastened to rectify it. He has granted a Parliament and appointed two Christians to the Cabinet. The English have been ruling India so long, but not a single Indian up to this time has been appointed to represent this country in the British Parliament.

HITVARTA.  
Aug. 13th, 1908.

2. The recent interference of the European Powers in the affairs of Macedonia is held by the *Anusilan* [Calcutta] of the 14th August to be merely a device for getting that

Macedonian affairs.

country out of the hands of Turkey. It is ridiculous that Russia, whose affairs at home are in the worst confusion, should presume to talk of misgovernment in a foreign State.

ANUSILAN,  
Aug. 14th, 1908.

3. In referring to the statement of the King of England in reply to a complaint put forward by the King of Persia, that his Ambassador, in affording protection to some of the leaders of the Revolutionists in Persia, did what he thought to be his duty, namely, saving them from being put to death by the officers of the King of Persia, without any trial, the *Hindusthan* [Calcutta] of the 15th August remarks:—

Revolutionists in Persia, protected by the English Ambassador.

Does the English Ambassador ever think of affording such protection to the revolutionists in Russia? Would the King of England even think of giving such a reply to the Tsar, if his Ambassador in Russia should act as his Ambassador in Persia did? It follows then that Persia received such treatment from England because she is weak, as still in this world the proverb "might is right" holds.

HINDUSTHAN,  
Aug. 15th, 1908.

4. Referring to the arrest of Babu Charu Chandra Ray, M.A., a French subject at Chandernagore, the *Daily Hitavadi* [Calcutta] of the 16th August says, that the French authorities at Chandernagore have been guilty of shameful dereliction of duty by permitting the British police to arrest that gentleman. It is a regrettable instance of the moral degradation of the freedom-loving French nation.

The arrest of Babu Charu Chandra Ray at French Chandernagore.

The remarks made by the French Journal *Le Politique Colonial* in this connection are quoted by the writer. The journal insinuates that the accused was not allowed an opportunity to explain his conduct, and that his arrest by the British police is discreditable to the French authorities.

DAILY HITAVADI,  
Aug. 16th, 1908.



NAMAI MUQUADDAS  
HABUL MATIN,  
Aug. 17th, 1908.

5. Referring to the proposal of the speedy establishment of a German Bank at Tabriz (as stated by an organ of Russian public opinion), the *Namai Muquddas Habul Matin* [Calcutta] of the 17th August says, that some politicians ascribe the question of an International Congress for the consideration of Persian affairs to the decisions arrived at, at Reval. It is also probable that on the occasion of the recent visit of King Edward to Germany and Austria, there might have been some discussions about the International Congress for Persia. But the chief end in view of this Congress, says the paper, is nothing but the assertion of the respective rights of Russia and England in connection with the division of Persia; and the acceptance of the proposal by the State further shows his subservience to Russian influences.

NAMAI MUQUADDAS  
HABUL MATIN,  
Aug. 17th, 1908.

6. Referring to the question recently put by Mr. Lynch to Sir Edward Grey in the British House of Commons, relating to the Turko-Persian frontiers and the evacuation of Passava by the Turkish soldiers, and the replies given there-to by Sir Edward Grey, the *Namai Muquddas Habul Matin* [Calcutta] of the 17th August is very thankful to the Foreign Minister for his steady support of Persia against foreign intrusion by his firm opinion and strong policy, and says that the Persians regard this impartiality of England with gratitude and admiration. It is very well that Britain invites Russia, which is at one with England, regarding the latter's agreement (?) on this point, not to interfere with the internal affairs of Persia. Although it is obvious that Sir Edward Grey was secretly communicating with the Foreign Ministry at St. Petersburg about this point, as a result of which the expulsion of the Russian army by the Shah's force was recently effected, still it is advisable that England should make a fresh move in this direction, and should not be satisfied with the external shows of Russia, or the result will be quite the contrary; that is to say that if England gives herself out to be indifferent, and does not check Russia from interfering with Persia, as heretofore this indifference on the part of England would be mostly ruinous to Persia itself; with the result that according to the agreement between Russia and England, the latter will have left Persia over to the former's clutches.

NAMAI MUQUADDAS  
HABUL MATIN,  
Aug. 17th, 1908.

7. In the course of a long article on the high-handed proceedings of the present Shah of Persia, and his incapacity for continuing as a Monarch, the *Namai Muquddas Habul Matin* [Calcutta] of the 17th August is of opinion that the verdict of condemnation is sure to be passed on the Shah by the Ulama (religious priests of Islam), in spite of the protests of the Ministers. Since the paper holds Mahammad Ali Shah past all hopes, and considers him already done for it proposes to lay down its remarks regarding the future of Persia. The paper in the first place, seeks a Republican Form of Government under the well known principles of a republic; but in view of the present affairs of Persia, it neither advocates republicanism, nor thinks it proper to wrest the kingdom from the House of Kachars; on the contrary it holds that any such change would be productive of serious disturbance, and would lead to the upsetting of diplomatic principles.

But to remedy the present evils, the paper thinks it most advisable to install the heir-apparent, Sultan Ahmad Mirza, as the Shah, and to appoint a Regent during the period of his minority; if not a Committee of five honest workers and learned men should be appointed to conduct the State affairs, until the minor heir-apparent will have attained majority. No body else than Prince Zilles Sultan can be had for a Regent at present.

## II.—HOME ADMINISTRATION.

### (a)—Police.

HITVARTA,  
Aug. 13th, 1908.

8. Referring to the attempt of the police to connect the recent mail outrage between Rampur Boalia and Nattore with the educated young Bengalis, the *Hitvarta* [Calcutta] of the 13th August, while unable to understand the suspicion on the



part of the police, finds one thing certain, that the *bzdmashes*, seeing the police busy hunting after sedition, have got an opportunity (to carry on their trade).

9. The recent arrest without warrant and subsequent release for want of identification of Ajit Kumar Sen Gupta, who was charged with complicity in the Nadia bomb

Indiscriminate arrests.

case, makes the *Sanjivani* [Calcutta] of the 13th August ask:—

The country is sorely harassed by these indiscriminate arrests. Will not Sir Andrew Fraser interfere with this outrageous conduct of his pets—the police?

10. The *Basumati* [Calcutta] of the 15th August writes that the rich citizens of Lohagara, at whose houses Mukunda Das,

Punitive police at Lohagara.

*jatrawala* played, are now being made to pay heavily for their temerity. A thousand rupees has to be paid as the cost of the punitive police at this town, and the major share of this amount is being realised from these few rich men. The Musalmans have all along been wholly exempt from this payment, and the poorer Hindus have also lately been excused by Mr. Agasti from the impost.

11. The *Howrah Hitaishi* [Howrah] of the 15th August says, that

A boy-spy at the Braja Mohan Institution.

a new student was admitted into the first class of the Braja Mohan Institution, Parisal; his conduct roused the suspicion of the school

authorities; he was ultimately found out to be a spy and a relation of a Police-officer; he was expelled from the school then and there.

The paper draws the attention of the Lieutenant-Governor of Eastern Bengal and Assam to the fact mentioned above as casting a slur on the British administration in India.

12. The *Jagaran* [Bagerhat] of the 16th August complains that river

A case of river dacoity in Bagerhat.

dacoities have of late become very common in Bagerhat. On the 22nd Sravan last a gang of dacoits attacked a boat near Fultolla *chur* and

robbed Babus Harischandra Aich and Beharilal Basu while on their journey to Bagerhat. The police will, it is hoped, exert themselves to put a stop to this sort of crime.

13. The *Nihar* [Contai] of the 17th August writes that some leading

Faulty Police enquiry.

men of Jalamutha, Muhammadpur, built a school-house on the side of a tank. One Akshay

Chamar also lived there. He had a quarrel with the school authorities with regard to the land of the school-house. One night suddenly the school-house was burnt down, and along with it the adjoining house of Akshay Chamar also was burnt. He sent information to the police. The investigating officer, Abhay Gobinda Chakravarti, at once came to the conclusion that as Gopal Chandra Maiti and Trilochan Mana were members of the *Swadeshi* Samiti and could not bend Akshay to *swadeshi*, they set fire to his house. All the accused in this case were committed to the Sessions by the local second officer, but the Sessions Court found them innocent and accordingly released them.

The police has been the cause of all the troubles suffered by these innocent men. Now-a-days it has become a sacred duty with the police to find *swadeshi* at the root of everything.

14. The *Daily Hitavadi* [Calcutta] of the 19th August has the

The Police and the Kushtia shooting case. following:—

Accepting the unanimous verdict of the jury, the Sessions Judge of Nadia has acquitted the accused in the Nadia shooting case. After all the efforts made by the police to entangle the accused in their net and to secure conviction, the result of the case will undoubtedly give satisfaction to all. From the very beginning all impartial observers knew that the police evidence against the accused would not stand the test of a trial by a Judge and jury. But the signs of the time were such that the public were greatly anxious for the final result of the case. In this connection Sir Andrew Fraser, the best friend of the police, needs to be told a word. It has been stated both in the Supreme and Provincial Councils that the root-cause of the present unrest is the doings of the political agitators and the intemperate writings of the press. The police, however, is found to be irresponsible, incompetent, tyrannical and always anxious to put the innocent to trouble and harassment. It is necessary

*SANJIVANI*,  
Aug. 13th, 1908.

*BASUMATI*,  
Aug. 15th, 1908.

*HOWRAH HITAIISHI*,  
Aug. 15th, 1908.

*JAGARAN*,  
Aug. 16th 1908.

*NIHAR*,  
Aug. 17th, 1908.

*DAILY HITAVADI*,  
Aug. 19th, 1908.



to enquire to what cause this is due. Who is to be held responsible for the sufferings of the accused in this case? Do not cases like this increase public dissatisfaction and create ill-will towards officials and the Government?

(b)—Working of the Courts.

PALLIVASI,  
Aug. 6th, 1908.

15. The *Pallivasi* [Kalna] of the 5th August writes that the transfer of the head-quarters of the Raniganj subdivision was effected, in face of strong opposition, at the suggestion of a few Europeans. The location of the subdivisional head-quarters at Asansol has caused great hardship to the people, and they are making repeated representations to have the munsiff at least removed to Raniganj. The authorities seem to be somewhat willing to effect this transfer. The Subdivisional Officer of Asansol was communicated with, and asked to report on the present condition of the Raniganj Civil Court buildings. It is likely he has sent in a favourable reply. But some selfish persons have sent up a representation against the probable removal of the munsiff. The change will be almost universally approved and it will be fortunate if the Subdivisional Officer does not allow himself to be influenced and make a mess of the whole thing.

SANDHYA,  
Aug. 6th, 1908.

16. Referring to the sentences passed on Khudiram, Durga Charan and Tilak, the *Sandhya* Calcutta of the 6th August remarks:—

Sentences passed on Khudiram, Durga Charan and Tilak. Khudiram is a boy not even 20 years old. Still neither the Viceroy nor the Lieutenant-Governor could show mercy to him. He is to be hanged on the 11th August.

Durga Charan Sannyal, who is an old man of 64, has been sentenced to four years' rigorous imprisonment by the High Court. Such a hard sentence on such an old man is much like the sentence of death.

Tilak, who is past 53 and quite unable to undergo hard labour, has been sentenced to six years' transportation. His sentence is also nothing short of a death sentence.

It is bootless, however, to speak ill of these judgments; the people of the country on the one hand are well aware that such is the nature of the judgments of the English Courts; Englishmen on the other hand are fully conscious of what they do.

We believe in fate, and so are grown callous to the sufferings of others. Otherwise, we would have broken into rebellion. Hence it follows that our happiness lies in our death.

BURDWAN SANJIVANI,  
Aug. 11th, 1908.

17. Referring to the sentence passed by the High Court on Durga Charan Sannyal, the *Burdwan Sanjivani* [Burdwan] of the 11th August says:—

Judgment of the High Court in connection with Durga Charan's case. If the Judges had doubts, as it is apparent from their judgment that they had, as to Durga Charan's sanity, then should not their Lordships have first satisfied themselves on that point before passing a sentence of imprisonment upon him?

HITVARTA,  
Aug. 13th, 1908.

18. The *Hitvarta* [Calcutta] of the 13th August is unable to decide as to which of the three epithets, viz., fiendish, demoniacal or human, should be applied to the judgment passed by Justices Brett and Ryves on Durga Charan Sannyal, an old man of 60, in what is known as the Darjeeling Mail assault case, and wonders if Dame Justice has gone to sleep or India is on its way to hell.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Aug. 13th, 1908.

19. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th August writes that the sentence on Durga Charan Sannyal has startled and amazed the country like the fall of a thunderbolt. It is to be hoped that the Lieutenant-Governor will pardon Sannyal. What has this unfortunate broken-down old man now left to him? He has lost his wife and five of his children, his youth, health and money. Let him now be released so that he may pass the rest of his days in making peace with his Maker.



20. The *Anusilan* [Calcutta] of the 14th August is amazed at the sentence passed by the High Court on Durga Charan Sanyal. Mr. Brett has proceeded to pass judgment on his own "opinions" and "beliefs," and has not depended much on the evidence of witnesses. It is to be hoped that a memorial will be got up to the Lieutenant-Governor for the remission of the sentence.

ANUSILAN,  
Aug. 14th, 1908.

21. The *Bharat Chitra* [Calcutta] of the 14th August writes, that formerly the Judges of the Calcutta Small Cause Court used to grant decrees under the instalment system. But now-a-days petitions for paying the creditors by instalments are rejected. This sort of disposing of cases is ruinous to the parties concerned. Debtors willing to pay, find it extremely difficult to pay the whole liability at once; or if the parties enter into private arrangements for payment by instalments, the creditor will be in a position to easily cheat the debtor. Besides, if money suits are settled out of the Court by arbitration, will it not curtail the income of the Government? The attention of the authorities is invited to this.

BHARAT CHITRA,  
Aug. 14th, 1908.

22. Referring to the heavy sentence passed on Durga Charan Sanyal by the High Court, the *Bangavasi* [Calcutta] of the 15th August remarks, that such an extraordinary judgment was never given previously in any other case. From a review of the trials of the case held in different Courts, we were led to form the hope of a better fate for Durga Charan. The assessors of Bagura believed the old man to be innocent. The Hon'ble Judge Mr. Woodroffe also held him so, and all the jurors of the Alipore Sessions Court, with the exception of one, returned the verdict of not guilty. But the Hon'ble Judges, Messrs. Brett and Ryves, saw that Durga Charan was really guilty, and rejecting the weighty opinion of the jurors convicted and sentenced him to a long term of imprisonment. After all this we feel inclined to say that the jury system should rather be abolished than treated in this contemptuous manner.

BANGAVASI,  
Aug. 15th, 1908.

23. Commenting on the judgment of the High Court in the case of Durga Charan Sanyal, the *Basumati* [Calcutta] of the 15th August writes, that Mr. Justice Brett should not have lightly dismissed the question of the motive which may have actuated Durga Charan Sanyal to commit the deed as one which it did not concern the prosecution to make out, for it is the motive that determines the criminality or otherwise of an act. This is an accepted principle of morals. Mr. Justice Brett admits that the question of motive is difficult to decide, and feels no hesitation in sentencing the accused to practically a sentence of imprisonment for life. His Lordship acknowledges the possibility of the man's mind having been unhinged by the calamities he has passed through, and yet he does not deem it necessary to inquire into the truth or otherwise of it, because the accused himself did not advance the plea. Is that doing justice? A succession of calamities usually pulls down a man's spirit, instead of making him excitable. And yet Messrs. Gregory, Beachcroft, Brett and Ryves would have us believe the reverse. Even admitting that it does make him excitable, it is straining the imagination too far to believe that an educated respectable man like Durga Charan should have thought of making a murderous attack on two Europeans. The statement that Durga Charan entered into the carriage with *kukri* in hand, rests merely on the assertion of Coats and Smart, and of these the latter did not appear in Court at all. Durga Charan's antecedents are all against such a supposition. The *kukri*, if it did not belong to Coats or Smart, need not necessarily have belonged to Durga Charan as Mr. Justice Brett has argued. It may have been left in the carriage the previous day by somebody else. After all it is futile to blame the Judges. It is all Durga Charan's luck.

BASUMATI,  
Aug. 15th, 1908.

24. Referring to the sentence passed on Durga Charan Sanyal by the Calcutta High Court, the *Hindusthan* [Calcutta] of the 15th August says:—

HINDUSTHAN,  
Aug. 15th, 1908.

We cannot say that justice has been done to Durga Charan. Having regard to his age and the state of his body and mind, every one will admit that his punishment has been too heavy. Even many Europeans have been moved by this heavy sentence that has been passed upon him. We trust that the



Lieutenant-Governor will give proof of the greatness of his heart by ordering Durga Charan's release.

HOWRAH HITAIISHI,  
Aug. 15th, 1908.

25. The *Howrah Hitaishi* [Howrah] of the 15th August says, that the heavy punishment inflicted on Durga Charan has

Durga Charan's sentence.

proved not only the whole native population of the country, but also many kind-hearted Englishmen, some of whom have even expressed their desire of contributing to any fund that may be raised on Durga Charan's behalf. The paper expresses its thankfulness to these Englishmen for their sympathy.

HOWRAH HITAIISHI,  
Aug. 15th, 1908.

26. After giving a history of Durga Charan's case, and stating that the machinery of justice which determined the

Trial of Durga Charan Sanyal

fate of Khudiram, a boy of seventeen and consequently of undeveloped intellect, has at last doomed unfortunate Durga Charan, an old man of sixty-three, to a like fate, for a sentence of rigorous imprisonment for four long years on such an old man is as good as capital punishment, the *Howrah Hitaishi* [Howrah] of the 15th August makes the following remarks on the judgment of the High Court:—

It is admitted by all that the opinion of assessors and jurors on points of facts is as strong as the opinion of a Judge on points of law and the scale of punishment; but in the present case this rule has not been followed. The assessors in the first trial held the accused not guilty; in the second trial four native jurors held the accused to be so; while only the fifth juror, who was an Englishman, differed from them. The Sessions Judges in both these trials showed that the opinions of the jurors or assessors would have no weight at all, if they did not happen to coincide with the views of the presiding Judge. It may be remarked here that even in the High Court, when after the first trial this case was submitted to it for an order of re-trial, the Judges then presiding found reason not to support the judgment of the Sessions Judge for his irregular proceedings in rejecting the opinions of the assessors.

In the second trial, although no new facts were forthcoming, the Sessions Judge, Mr. Beechcroft, discovered certain political questions to be involved.

In the final trial, at the High Court, the Judges pointed out that it was wrong on the part of the accused to deal such blows to the Europeans with such a deadly weapon, even if he were compelled to do so for self-defence. They believed the story of the *kukri* as told by the Europeans and their servants, and concluded the accused to be the owner of it, though there was no direct proof of it.

Whatever acumen and shrewdness the Judges may have shown in arriving at their judgment, the people of the country will always believe, with the assessors and jurors, the story of the defendant to be true.

They are startled at this decision of the High Court, as they think it to be an example of decisions which are generally arrived at by Judges while deciding disputes between black and white.

Rigorous imprisonment for four years for an old man like the accused is a most inhuman sentence, but the Hon'ble Judges declared that being led by mercy and having regard to the age of the accused, they passed that sentence. Their preaching of mercy in fact reminds us of the virtue of truthfulness as preached by Lord Curzon. We think too that the sort of mercy that has been shown to this old Brahmin belongs to that class of kindness which makes white people shoot down their horses or dogs when they become useless or vicious.

Durga Charan goes to prison. Perhaps he will not return to us. He was not known to us, but now he is known to us all. His future is not known. We should have no reason for mourning if there were any chance of his coming back from jail safe and sound.

That Durga Charan will be obliged to spend the remaining days of his life in the society of thieves and murderers, that his name should stand as a stigma on British justice, that his old body should be presented as a sacrifice for his shedding a few drops of English blood, that his case will remain as a conspicuous example of the partiality which is brought into play when question of colour arises, these afflict and grieve us the more.



27. *Anent* the conviction of Durga Charan Sanyal by the High Court, the *Nadia* [Krishnagore] of the 15th August remarks that the method of justice as administered by the highest Court of Justice in the land has stunned it.

Durga Charan Sanyal's conviction.

NADIA,  
Aug. 15th, 1908.

Prayer for discontinuing the practice in connection with bails granted in criminal cases.

28. The *Manbhum* [Purulia] of the 18th August has the following in connection with bails granted to the accused in criminal cases:—

MANBHUM,  
Aug. 18th, 1908.

The police is ordered to make preliminary enquiries into the circumstances of the accused, when the Court passes orders for his bail. Being anxious to get his release, the accused courts the favour of the police, who, taking advantage of the situation, not only presses the accused hard for money, but puts his pleaders and muktears to immense trouble. When the Court allows bail, why does it not make the preliminary enquiries itself?

The paper draws the attention of the Government to the above circumstance and says that a discontinuance of the present practice will save the accused and their pleaders a lot of trouble.

(c)—Jails.

29. Referring to the report that Mr. Tilak has been given ordinary diet in jail and is being otherwise harshly treated, the *Hitavadi* [Calcutta] of the 14th August remarks:—

HITAVADI,  
Aug. 14th, 1908.

Alleged severe treatment of Mr. Tilak in jail. It is ungenerous on the part of the authorities to treat political prisoners in this manner. Tilak has been sent to jail. Cannot Government forbear treating him cruelly even now?

30. The *Bharat Mitra* [Calcutta] of the 15th August observes with reference to the subject noted in the margin that the people are anxiously awaiting the results of the trials for the murder of the two persons at Jutogh, one a black man and the other a white girl.

BHARAT MITRA,  
Aug. 15th, 1908.

The murderers of Elsie Hooper and Lachmandas, the regiment driver.

31. The *Sandhya* [Calcutta] of the 19th August points out that Babu Tej Chandra Mukherji, the Sessions Judge of Nadia, who tried the Kushtea shooting case, has shown the courage of his conviction. It prays for the Judge's long life, and has a fling at the police for their self-willedness.

SANDHYA,  
Aug. 19th, 1908.

(d)—Education.

32. A correspondent of the *Sandhya* [Calcutta] of the 7th August narrates how recently a *feringhee* named Thicket, while teaching grammar in the third class at the Hare School, gave a boy a slap on the cheek merely for pointing out that the correction which another boy had made of the sentence "were you present yesterday" was incomplete, inasmuch as he had not put down a sign of interrogation at the end of the sentence.

SANDHYA,  
Aug. 7th, 1908.

33. In discussing the propriety of students taking part in political movements, the *Burdwan Sanjivani* [Burdwan] of the 11th August regrets to find the authorities of the Educational Department adopting coercive policy for making the students keep aloof from any political movements and requests them to abandon such measure, stating that it would rather produce results just opposite to the desired ones, inasmuch as prohibition creates in a man the desire for doing what he is prohibited from doing. It next calls into question the propriety of regarding meetings for promoting the use of country-made articles as political meetings and of forbidding students to take part in them. Lastly the paper questions the fitness of prohibiting the student from expressing sorrow out of a feeling of respect and love at the distress of men like Tilak, etc., whom the whole country adores, and of censuring or punishing them, if they actually do so.

BURDWAN SANJIVANI,  
Aug. 11th, 1908.

Students and politics.



SANDHYA,  
Aug. 11th, 1908.

34. The *Sandhya* [Calcutta] of the 11th August says:—

The Government boycotting the Braja Mohan College.

In providing that no students of the Braja Mohan College will be entitled to Government scholarships, the Government has practically boycotted this institution, although it has for the last thirty years been a powerful instrument for spreading English culture in Barisal, although for its support Mr. Aswini Kumar Dutta has spent a vast sum from his private purse, and although it stands as a monument of the largeheartedness of the great English politicians of past times. Following in the steps of the Government, the Calcutta University has shown its readiness to disaffiliate the College by notifying that unless Mr. Aswini Kumar Dutta would give an undertaking to the University to prevent the students of his College and School from taking part in picketing, boycotting or any political movement, dismiss certain professors and teachers who concern themselves in *swadeshism* and boycotting, and accept a grant of Rs. 80,000 from the University, those institutions would be disaffiliated. The Government is now about to accomplish its object, viz., the ruin of this College, which it has been endeavouring to bring about from the time of Sir B. Fuller. As to Mr. Aswini Kumar Dutta, two ways are now open to him, viz. either to place his College in the hands of the National Council of Education, or to place it at the mercy of the University; the first course will keep his honour unsullied while the second course will subject him to public censure, even if he would cut off his connection with the College by placing it under a committee.

SANDHYA,  
Aug. 12th, 1908.

The Hindu School boys on the day of Khudiram's execution.

35. Referring to the allegation that Babu Rasamay Mitra, B.A., Headmaster of the Hindu School, Calcutta, did not permit such of the boys of his school to enter into the class rooms on the 11th August last as had left off their shoes as a sign of mourning for the execution of Khudiram Bose, the *Sandhya* [Calcutta] of the 12th August gravely reminds the boys of the impropriety of their conduct, for being under the *golan-khana* (house of slaves, namely, the Calcutta University), they would have shown greater regard for fitness of things if they had not come to school bare-footed. Everything has its proper place, and who would think, says the paper, of performing his puja, dressed in the garment which is suited only for the water-closet?

SANJIVANI,  
Aug. 13th, 1908.

36. The *Sanjivani* [Calcutta] of the 13th August writes that Rai Sahab P. Chatterjee, Inspector of Schools, Rajshahye Division, is now attempting to get the B. L. School at Serajganj into trouble. The Doctor's previous inspection reports on the school have been uniformly favourable, but he is now about to make use of the new University regulations to ruin it. One cannot understand why a school which has so long stood preeminent in the district should now be condemned by Dr. Chatterjee. It would be a great pity if this school, which once withstood the wrath of Sir B. Fuller, should now fall before the wrath of the Calcutta University. What justification is there for calling for the rebuilding of the school premises at an outlay of Rs. 10,000? Why, again, should Dr. Chatterjee make the unreasonable demand that Babus Sashidhar Niogi and Prosanna Kumar Mazumdar should be removed from the managing committee? Let Dr. Chatterjee prove what fault these gentlemen have been guilty of. What right has Dr. Chatterjee to state authoritatively that "in some form or other the school must come under Government control"? What again is to be said of Mr. Sharp's logic when he writes:—

The Serajganj B. L. School.

"I have visited the School. It was intended to be a Government institution. There was a strong ex-officio official element on the Committee. This condition of things ceased to exist towards the close of 1905. This appears to raise two interesting questions—the propriety of the present committee's constitution and the claim of the School to continued recognition, as affected by chapter XXI, section 10 (c) of the New Regulation of the University." If Mr. Sharp is now so desirous of getting Government officials into the managing board, why did such Government officials as were on the board in 1905 resign at that time? Why cannot Government start a school of its own at Serajganj as Sir B. Fuller proposed to do?

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An alleged Professor.

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37. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

An allegation against a Dacca Professor.

13th August writes how lately Mr. Botham, Professor of History, Dacca College, paid a surprise

visit at night at the Dacca College Boarding House and insisted on a muster of all the boys in the hostel, including two who were ill of fever and who were seized with a fit of vomiting in consequence of the exertion and exposure. Mr. Botham should beware of such high-handedness in future.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Aug. 13th, 1908.

38. The *Hitavadi* [Calcutta] of the 14th August is surprised to learn

Alleged injustice to a successful student of the Braja Mohan Institution, Barisal.

that a student who occupied the highest place at the last Entrance Examination from the Braja Mohan Institution, Barisal, was not awarded the

Government Scholarship to which he was entitled. How is it that such an injustice has been done? There are many ugly rumours. Will the authorities declare the truth about the matter?

HITAVADI,  
Aug. 14th, 1908.

39. The *Santhya* [Calcutta] of the 19th August, in writing on the subject

Agricultural education and the Indian raiyat.

of agricultural education and Indian raiyats, does not express its disapproval of the efforts of the Government to teach the people of the country the

European and American methods of agriculture. It, however, questions the adaptability of Western agricultural methods to this country. Nearly twenty years ago some Muhammadan and Hindu gentlemen were sent to Europe for agricultural education, but on the completion of their course and return to this country the services of very few of them were availed of or utilised. The result was a loss of the country's money. Dr. Voelker has pointed out that the Western methods of agriculture are not adapted to the agricultural requirements of this country. The Western system is a costly one, and the poor Indian raiyats can hardly be expected to be able to pay for the boon. The zemindars and talukdars are not to be expected to open their purse for agricultural improvements, and men of that class think that they have no direct interest, or more properly speaking do not hope for a larger amount of rent from agricultural improvements on their raiyats' land. The zemindar is not now the master of the situation. The Tenancy Act and the system of administration of the country have changed his position, and that not for the better. His function is only that of a revenue collector. He collects revenue and sends the same to the Government, and if there be any "margin money" for the zemindar, the better for him. The zemindars of the day have additional responsibilities. They have to collect road-cess from the raiyats, and whether he succeeds in realising it or not he must deposit the road-cess of his raiyats along with his own, failing which his zemindari will be put to auction sale. Add to this his responsibilities in the matter of the chaukidari tax, the drainage-tax, and other demands of sorts. The zemindar is too poor to pay for the spread of agricultural education and introduction of Western agricultural methods. The law of the country and the doings of the Revenue-officers are not of a persuasive character, and a man with a little money can never be induced to retain possession of landed properties. Investment on lands does not pay more than three per cent., and the difficulties of a petty land-owner's position are many and various. Taking all facts together, and knowing full well, as we do the mind and tendency of our people, we can emphatically say that the people of this country will not invest money for agricultural improvements on Western method. A yearly expenditure of ten to twenty lakhs for agricultural improvements will be of no use. It will be all good money lost. The country's money is spent in this way, but we will not cease objecting. The Government can think quite as well as we do, and on some occasions they think better. But they have hobbies of their own, and they are hard to convince. The Government would have done well not to spend money on the establishment of colleges and the execution of agricultural schemes. The money can be utilised to best advantage by granting advances to agriculturists and land-owners, and by giving them practical training on the Western method of agriculture. Let them realise they will have a large profit, and they will follow you. Since the days of Sir Richard Temple in official has been able to demonstrate to the agriculturists by practical results

SANDHYA,  
Aug. 19th, 1908.



the success of the Western method. The Indian raiyat has the capacity of adopting whatever is really good, and what he found to be of advantage he has always accepted. Mention is made of the Pusa College and the speech of Mr. Gourlay on the occasion of the ceremony of laying down the foundation stone. The Pusa College will cost more than five lakhs. Mr. Gourlay pointed out that men trained in Cirencester had to devote themselves to other works; and that because the Government had no opportunities of availing themselves of their services. But cannot the Government employ them now? Where is the use of bringing in men from England on high salaries? The Government try to make fools of us, and we say hard things. It befits the rich to establish colleges. India is too poor, and the Government and its officials admit it. Do something towards alleviating the distress of the agriculturists. Money spent for this purpose will be better spent than in establishing colleges.

(e)—Local Self-Government and Municipal Administration.

**BASUMATI,**  
Aug. 15th, 1908.

40. The *Basumati* [Calcutta] of the 15th August commends to the notice of Government a recent article in the *Calcutta Medical Journal*, by Dr. J. N. Dutt, Analyst to the Calcutta Corporation, pointing out how the Calcutta water-supply is contaminated by the discharge of septic tank effluents into the river, and demands a fresh independent inquiry into the whole question.

The Septic Tanks question.

**NAYAK,**  
Aug. 15th, 1908.

41. The *Nayak* [Calcutta] of the 15th August says, that the mosquito theory of malaria cannot satisfactorily explain the causation of malaria. Government does not mind

Malaria in Bengal.

excavating the mouths of silted-up rivers, cutting drainage canals or re-excavating old tanks, but has set itself to destroying malaria-generating mosquitoes. But why have these mosquitoes come into existence? In answering this question, we must consider the following:—(1) the obstruction of the country's drainage by Railway lines; (2) the silting-up of the mouths of rivers in Western and Eastern Bengal; and (3) the vitiation of the climate of Southern Bengal by the clearance of jungle in the Sunderbans.

The present condition of Eastern Bengal brings home the conviction that the general silting up of rivers there has given rise to malaria. But it cannot be denied that malaria is a preventible disease. Why is there no malaria in Calcutta? Why, again, is there malaria in places very near Calcutta? That the construction of Railway lines has spread malaria throughout the whole country cannot be gainsaid, and additional confirmation of this fact is given by the Civil Surgeon of Murshidabad, who "is strongly of opinion that the newly-constructed Murshidabad branch of the Eastern Bengal State Railway has affected the public health." We say emphatically that the English rulers of India are bound to give us two things—health and food. This responsibility they cannot shirk by any means.

**DAILY HITAVADI,**  
Aug. 19th, 1908.

42. A correspondent of the *Daily Hitavadi* [Calcutta] of the 19th August, writing from Howrah, complains against the timings and fare-rates of the Calcutta Tramways

Tramway complaints.

Company, Limited, as well as the ill-behaviour of the tram conductors. He approves of the old timings when cars used to run every five and ten minutes. Howrah people suffer most, having to pay an inequitably higher rate of fare and to walk over the bridge. The correspondent hopes that the Managing Agent of the Company will see that these grievances are redressed.

**SANDHYA,**  
Aug. 19th, 1908.

43. The *Sandhya* [Calcutta] of the 19th August writes that in 154 towns within the jurisdiction of 217 Municipalities in Bengal the death-rate is higher than the birth-rate.

Death-rate in Bengal.

In Bengal, during the year 1907, malaria, cholera, plague, small-pox and dysentery claimed, respectively, 1,171,540; 205,702; 83,602; 29,064 and 51,670 victims. The total of the year's death-roll comes to 1,550,580. It however asserts that if all deaths were correctly reported, another 500,000 deaths would have been added, making a total of 2,000,000. And it is to be remembered that if the number of child-births in Bengal is 2,000,000, all that were born do not live long, and half the number die very soon.



The Government is accused of total apathy towards this question of heavy death-roll. There is the Sanitary Commissioner, and he writes a report which adorns almirahs. The Government can spend two crores with a light heart for the construction of a bridge over the Pudda, and 11 crores a year for railways. Funds are available for the transfer of the Sibpur College and the establishment of the Ranchi College. But the moment the questions of sanitary improvements and excavation of channels and waterways arise, financial difficulties stand in the way. The deaths of Bengalis do not affect the Government, and they seem to think that the problem does not deserve a serious thought from them. The number of deaths during the last 50 years will come up to a staggering figure. Has it in any way affected the administration? There is no hitch in the realisation of revenue, cultivation of jute is on the increase, British trade is flourishing apace, and there is no hitch from any quarter. Why then will they waste money on sanitary improvement? Bengalis know how to die. They can die. There should be no anxiety for them. But what would have been the result, if the death-rate in any other country were as high as it is here in Bengal. The pity is the people cannot claim even to live.

44. The *Sandhya* [Calcutta] in its issue of the 19th August has a complaint against the Tramways Company. None of the cars on the Shambazar section are in good order. The current stops oftener than in any other section, and what is more there is not the least regularity in the running of cars. The arrangements on other sections are far better.

*SANDHYA*,  
Aug. 19th, 1908.

(g)—*Railways and Communications including Canals and Irrigation.*

45. The *Ratnakar* [Asansol] of 15th August states that cases of theft take place almost every day at the Asansol station, and cries of "thief," "thief," are constantly heard. The miscreants snatch away bundles and boxes of the passengers and disappear in no time. Breaking of seals of goods wagons and removal of goods are not rare occurrences. If the Railway authorities employ a larger number of guards, they can to a certain extent put a check on this crime.

*RATNAKAR*,  
Aug. 15th, 1908.

46. The *Sandhya* [Calcutta] of the 7th August thinks it will be a mistake to build a bridge at Sara, for the channel of the Padma is ever changing. The building of such a bridge is also to be deprecated, because by facilitating the export of goods from Northern Bengal to Calcutta, it will make the necessities of life dearer than they are now for the poor people of the former place.

*SANDHYA*,  
Aug. 7th, 1908.

47. The *Ratnakar* [Asansol] of 15th August says that the railway underway north of the Asansol station needs to be properly lighted. Passers-by at night are always in great danger of their life and limbs from passing carriages and carts, and all sorts of accidents are apprehended by them. It is to be hoped that the Railway authorities will look into the matter.

*RATNAKAR*,  
Aug. 15th, 1908.

48. The *Daily Hitavadi* [Calcutta] of the 16th August says, that great inconvenience has been caused to passengers between Calcutta and Kanchrapara on the Eastern Bengal State Railway, owing to the new Omnibus trains not touching at all the stations. The Railway authorities should at least see that the first and second class passengers are not inconvenienced.

*DAILY HITAVADI*,  
Aug. 16th, 1908.

49. The *Munbhum* [Purulia] of the 18th August draws the attention of the Bengal-Nagpur Railway Company to the fact that the train from Calcutta arrives at the Purulia Station soon after the arrival of the train from Ranchi, the Ranchi train being placed between the station platform and the public street. The passengers from Calcutta, specially those travelling with women and luggage, suffer great inconvenience for want of an over-bridge.

*MUNBHUM*,  
Aug. 18th, 1908.



(h)—General.

MANBHUM,  
Aug. 11th, 1908.

50. The following complaints against the post-offices in the Manbhum district appear in the *Manbhum* [Purulia] of the 11th August:—

A postal complaint.

The good old system of sending things by value-payable is now abolished, and a new system has come into existence. The public is suffering from the enforcement of this new system. If the label of the parcel is somehow destroyed, it will hardly reach the addressee. For this reason many parcels are left undelivered in many post offices, and the senders are not receiving their money in due time. The Post-master-General is requested to remove this inconvenience. Village post-masters in the Manbhum district often make delivery of value-payable parcels to the leading men of the places on credit. The senders of the parcels greatly suffer on account of this irregularity. The Superintendent of the Chota Nagpur Division and the Inspector are requested to pay attention to this matter.

SANDHYA,  
Aug. 11th, 1908.

51. In referring to the coming election of a Member for the Bengal Legislative Council, the *Sandhya* [Calcutta] of the 11th August remarks:—

Election of a member for the Bengal Legislative Council. What is the use of this election, when we know that the Maharaja of Darbhanga holds the membership on a permanent lease, so to speak.

SANDHYA,  
Aug. 11th, 1908.

52. Referring to the prevalence of malaria in Bengal, the *Sandhya* [Calcutta] of the 11th August says:—

Railway the cause of malaria in Bengal.

The chief cause of malaria in this country is the manner in which railways have been constructed—a manner which obstructs the drainage of water. This has been the opinion of many experienced and able persons from Raja Digambar Mitra down to Colonel K. P. Gupta. Recently the Civil Surgeon of Murshidabad has expressed similar views in his report, in which he says that since the construction of the Ranaghat-Bhagabangola Railway, malaria has greatly prevailed even in the town of Murshidabad, increasing the number of deaths from it by ten per cent. The northern portion of the Murshidabad district will be depopulated within a few years, if the death-rate continues there to be as high as at present. The Civil Surgeon further observes that the water accumulating in the long hollows on either side of the railway and remaining there stagnant throughout the year, helps the continuance of the disease.

So far as we are aware, the condition of the Jessore district is not different from that of Murshidabad as described above. The district of 24-Parganas is not free from this evil, though the population there does not appear to be diminishing owing to an influx of labouring people from up-country, who work in the mills and the railway establishments. The fact is that in every district of Bengal, the number of the respectable classes is gradually decreasing, and if things go on in this way, the Brahmins, the Kayasthas and other high castes will wholly disappear from this country. Many of us will point to Fate as the chief cause of this evil; but in reality, this evil, which threatens our country with utter annihilation of its population, is the outcome, as our *Shastras* say, of the sins or misdeeds of the Government. The Government can deliver the country from the fell clutch of this disease by adopting proper hygienic measures. How were the provinces of Romagna in Italy and New Orleans in the United States freed from malaria? Why is not England now troubled by ague as it used to be once? What has made these places healthy, can also turn other similar places into like healthy stations. Even in Bengal, Barrackpore, Howrah, Utterpara, Telinipara, Chandernagore, etc., are completely, or to a great extent, free from malaria, while in the villages in their neighbourhood it rages violently.

Loss of subjects is loss to the Government; will the Government therefore exert itself to suppress malaria in Murshidabad, paying due regard to its causes as pointed out by the Civil Surgeon? We, as subjects, claim two things from the Government: cheap food and healthy life; and have a right to claim them, if Government neglect to provide for them. In England the Government adopts every means for the accomplishment of these two



objects; but in India people are dying of various diseases and are paying high prices for their food. Even in India the Government care for the lives of Englishmen; where Englishmen live or where there are barracks, every effort is made by Government to convert those places into sanitariums. Malaria has been causing great havoc in Bengal for fifty years, but towards its suppression the Government has done nothing beyond holding a number of Commissions, which merely filled the pockets of several Englishmen, and produced long reports. If the suburbs of Calcutta were healthy and free from malaria, the majority of its inhabitants would have lived there with their families.

In this year, copious rainfall will cause malaria to appear in Bengal early in Bhadra (the middle of August), and the few gentlemen who are still living in villages will be obliged to leave them. But this would not affect the Government at all, as taxes would be levied regularly.

53. The *Murshidabad Hitaishi* [Murshidabad] of the 12th August says that the public is quite satisfied with the behaviour and work of the Road Cess Revaluation Deputy Collector, Babu Amrita Sekhar Mukherji, and prays that the Government will keep him at Berhampore till the road Cess revaluation work is over.

MURSHIDABAD  
HITAISHI,  
Aug. 12th, 1908.

54. The *Murshidabad Hitaishi* [Murshidabad] of the 12th August is sorry at the transfer of the Income-tax assessor, Babu Narendra Narain Roy and says that his unblamable and impartial conduct in the matter of assessments is a sufficient ground for prolonging his tenure of office.

MURSHIDABAD  
HITAISHI,  
Aug. 12th, 1908.

55. The *Jasohar* [Jessore] of the 13th August publishes a letter from a correspondent writing from Chaigachi, who complains that his fellow villagers have, for a long time, been put to much inconvenience on account of letters, parcels and money-orders being delivered to them only twice a week. Prayers have been made to the Postal authorities several times for another delivery in the week, but to no purpose.

JASOHAR,  
Aug. 13th, 1908.

56. The *Sanjivani* [Calcutta] of the 13th August writes that Colonel Dunlop-Smith's absence from his post as Private Secretary to the Viceroy synchronises with a display of want of cool-headedness on the part of the Government of India. Colonel Dunlop-Smith is well known for his good-heartedness. If he had been at his post, the present predominance of Police rule in the country would have been impossible.

SANJIVANI,  
Aug. 13th, 1908.

57. The *Anusilan* [Calcutta] of the 14th August, in referring to the statement that Mr. Justice Chandravarkar is to be the next Law Member of the Governor-General's Council, sarcastically remarks that Government will be making a serious mistake, if in making a selection for this office, it passes over the claims of that worthy gentleman, Mr. Justice Mukerjee, who in addition to his many virtues has hitherto had always luck on his side.

ANUSILAN,  
Aug. 14th, 1908.

58. Referring to the report that the Secretary of State for India will send 35 Engineers from England in the course of this year and 30 more during the next year for service in India in the higher grades, the *Daily Hitvaadi* [Calcutta] of the 14th August observes that native Engineers have to work hard like cattle, but are not permitted to hold the higher appointments. But as it is the Secretary of State himself who is making these appointments, who will dare to make any protest?

DAILY HITAVADI,  
Aug. 14th, 1908.

59. The *Hitavadi* [Calcutta] of the 14th August is impatient at the dilatoriness of the Decentralisation Committee. Lord Morley says he will not wait for the Committee's report in determining the reforms to be introduced into the Indian administration. This fact shows what the expectations of those will come to who entertain high hopes from the labours of the Committee.

HITAVADI,  
Aug. 14th, 1908.



MIHIR-O-SUDHAKAR,  
Aug. 14th, 1908.

60. The *Mihir-o-Sudhakar* [Calcutta] of the 14th August rejoices at the

Appointment of Mr. Abdur  
Rahim to a Judgeship of the  
Madras High Court.

appointment of Mr. Abdur Rahim, Bar-at-Law, to  
a Judgeship of the Madras High Court. After  
expressing its thanks and feelings of loyalty to His  
Excellency the Viceroy for having appointed

Mahomedan Judges to the highest Courts at Calcutta, Lahore, Allahabad and  
Madras, the paper requests His Excellency to appoint a Mahomedan Judge to the  
Bombay High Court, and to make Mr. Justice Shah Din, the acting Judge  
of the Lahore Chief Court, permanent in his post.

SAMAY,  
Aug. 14th, 1908.

The Poona boycott anniversary  
meeting, and the conduct of the  
District Magistrate.

61. With reference to a meeting held at Poona on the 7th August last,  
to celebrate the boycott anniversary, the *Samay*  
[Calcutta] of the 14th August has the following :—

On the 7th August last, a meeting was  
convened at Poona by Mr. Ogel to celebrate the boycott anniversary. The  
District Magistrate apprehending a breach of the peace, signified his inten-  
tion, in an interview with Mr. Ogel, to allow such a meeting only if Mr. Ogel  
would take upon himself the responsibility of keeping peace. He refused to  
do so, and at the same time urged that *swadeshi* and boycott would be the  
only subjects of discussion. The Magistrate turned a deaf ear to the re-  
presentation. The assembled people were informed of the Magistrate's inten-  
tion, and when an attempt was made to hold a separate meeting, the police  
interfered and the meeting was dissolved. On that day several meetings  
however came off in Bengal without the slightest hitch or breach of the peace.

The paper regrets that the authorities now-a-days, instead of diving  
deep into the real situation, unnecessarily interfere with the people and  
take high-handed measures against them.

BANGAVASI,  
Aug. 15th, 1908.

Site for the Ganges Bridge.

62. Referring to the controversy going on with regard to a suitable site  
for the Ganges Bridge, the *Bangavasi* [Calcutta] of  
the 15th August says, that the Calcutta Chamber  
of Commerce declare Sara to be the best site. The North-Western Railway  
Company recommended Godagari, and the authorities of the Railway Board  
have chosen an intermediate place called Isabpore. The matter is, however,  
now referred to a Select Committee, the decision of which will finally  
prevail.

To us it seem that Rampur Boalia is the best site, as it is a well-known  
place, and as the construction of the bridge there will facilitate railway com-  
munications in that quarter.

BASUMATI,  
Aug. 15th, 1908.

Khudiram Bose's appeal to the  
King.

63. The *Basumati* [Calcutta] of the 15th August seriously deplores the  
short-sightedness and stupidity of the authorities in  
having withheld Khudiram Bose's petition to the  
King for a commutation of his sentence. No harm  
would surely have been done to the stability of the Empire, if his execution had  
been delayed for a few days, and no Indian would have grudged the expense  
of telegraphing his appeal Home.

BASUMATI,  
Aug. 15th, 1908.

The Indian Budget debate in  
the House of Commons.

64. In reviewing the recent Indian Budget debate in the House of  
Commons, the *Basumati* [Calcutta] of the 15th  
August writes that this debate is a farce and a  
pantomime. While conceding with Mr. Buchanan  
that the reduction of the salt-tax has been a boon to the masses, the paper  
cannot forget that the existence of this tax, in however light an amount, is  
a burden which Indians, poor as they are, can reasonably expect to be  
released from. With reference to Mr. Buchanan's satisfaction at the new  
arrangements about the opium revenue, this satisfaction will not at all be  
shared in by Indians, who will have to replace the lost revenue from other  
sources, and who fear that the use of alcohol will extend when opium gets  
scarce. This English indignation about the wrongs of the opium trade is  
hypocritical, when one considers that the same English nation actively  
fosters the Excise revenue in India. It argues a lack of courage on Mr.  
Buchanan's part not to have discussed frankly the ethics of transferring to  
India's shoulders a burden at the dictate of the English conscience. Next  
as to the question of police reforms, Mr. Buchanan must know that any  
real reform in this Department must begin with an improvement of the



calibre of the District Superintendents of Police, and is dependent on a revival of trust and co-operation between the rulers and the ruled. With reference to the education question, free primary education is still a dream, high education is being restricted more and more, and such of it as is being imparted is unworthy of the name. As for Mr. Buchanan's statement that sanitation is getting every year an increased share of the public funds, one can only point to the growing death-rate in the country from various causes, to prove the hollowness and utter uselessness of specious utterances like these. Official measures of famine-relief may be worthy of all praise, as Mr. Buchanan says, but prevention is better than cure. And prevention in this respect can only be effected by cutting down substantially official expenditure on all hands, specially on the Army.

65. The *Hindusthan* [Calcutta] of the 15th August states:—

Rumoured appointment of Mr. Chandravarkar as Law Member in the Viceregal Council.

We shall be glad if Mr. Justice Chandravarkar of the Bombay High Court be appointed Law Member in the Viceregal Council, as rumoured

HINDUSTHAN,  
Aug. 15th, 1908.

at Simla.

66. The *Howrah Hitaishi* [Howrah] of the 15th August approves of the appointment of Mr. Justice Chandravarkar as Law Member of the Imperial Legislative Council, as rumoured in Bombay.

The rumoured appointment of Mr. Chandravarkar as Law Member in the Imperial Legislative Council.

HOWRAH HITAIISHI,  
Aug. 15th, 1908.

67. In referring to the rumour that a student of the Brajamohan Institution of Barisal, who stood first in the last Entrance Examination, has been refused a scholarship, and that in future no student from this institution would be entitled to any Government scholarships, the *Howrah Hitaishi* [Howrah] of the 16th August says:—

Debarring the students of the Brajamohan Institution from holding scholarships.

HOWRAH HITAIISHI,  
Aug. 16th, 1908.

We cannot all on a sudden put faith in such a rumour; but as the institution has incurred the displeasure of the Government of East Bengal, we fear it might not be wholly untrue. In some newspapers it has been stated that the boy has been deprived of the scholarship, as he is too young and has not yet passed his thirteenth year. We cannot, however, understand the force of this argument. If the boy is considered unfit for his scholarship, then why was he not thought unfit for examination.

68. Referring to the allegation of the *Mahratta* of Bombay, that in the Ahmedabad Jail Tilak is being treated as a common convict, the *Howrah Hitaishi* [Howrah] of the 15th August says:—

Treatment of political offenders in jail.

HOWRAH HITAIISHI,  
Aug. 15th, 1908.

This, if true, does not redound to the glory of Government. It is not proper to rank a political offender like Tilak with thieves and robbers. The practice of counting political offences as first-class misdemeanour should be introduced here, as it has been in England. This subject has been under the consideration of the Secretary of State for India, but it seems from the manner in which the political convicts are being treated in jail that no decision has yet been come to on this point. We trust the Government of India will follow a liberal policy as to the treatment of the political offenders in India.

69. Referring to the punishment awarded to Durga Charan Sanyal by the High Court, the *Navajivani* [Calcutta] of the 15th August says that as the majority of the jury held him not guilty, an appeal to the Privy Council ought to be preferred against the judgment.

Prayer to the Lieutenant-Governor for the release of Durga Charan.

NAVAJIVANI,  
Aug. 15th, 1908.

But we request His Honour the Lieutenant-Governor to release that old man, because, as "Max" rightly says, Durga Charan is already sufficiently punished even if he were guilty.

70. The *Medini Bandhav* [Midnapur] of the 17th August quotes the following paragraph from the *Nihar* (Contai) which in speaking of water channels and protective embankments, reports that owing to the bad condition of protective works and obstruction to water channels in the Majnamutha pargana, within the Contai subdivision, the rayats of the place are undergoing all sorts of inconvenience and hardship. When Majnamutha was the only estate of the Contai subdivision, it had an yearly allotment of fifteen to

Water channels, and protective embankments.

MEDINI BANDHAV,  
Aug. 17th, 1908.



sixteen thousands for the repairs of the *banda* and water channels; and now Sujamutha has been added to Majnamutha, and yet the yearly allotment instead of increasing has been brought down to a lower figure, and for years past the process of curtailment has been continued, so that this year the amount is rupees three thousand only. Everybody understands the sort of repairs to be done on the vast tracts of the two estates with this small amount. Whether the raiyat's land produced crops or not, is not a question to be enquired into. The all-powerful zemindar of the Contai Khas Mehals (Government) never hesitates to realise revenue by issuing certificates and other methods, and by selling the few household articles he may possess. But the necessity of doing any good to the raiyats and of offering him any facilities for cultivation is forgotten, and that is a matter of deep regret. Last year's failure of crops caused distress to the raiyats. If works were started near their homes, it would be of great benefit to them, and tend to the improvement of the land as well. It is to be hoped, that the large-hearted authorities will secure the thanks of the raiyats by paying a little attention to this matter. We desire to draw the attention of the Divisional Commissioner, the District Magistrate and the Subdivisional Officer to this matter.

### III.—LEGISLATION.

*SANJIVANI*,  
Aug. 13th, 1908.

71. The *Sanjivani* [Calcutta] of the 13th August strongly urges Government not to act on the advice of the Senators of the Calcutta University, who are unacquainted with the facts of mufassal life and enact a Medical Registration Law. Bengal villages badly lack medical relief and a substantial measure of such relief is administered at present to the great good of the people by compounders, plucked Medical College students and passed students of the private medical institutions of Calcutta. Furthermore, Government action in this matter on the lines suggested by the University will jeopardise the growing practice of Homoeopathic medicine in this country, inasmuch as it comes under the system of European medicine, which the proposed law is intended to safeguard.

### IV.—NATIVE STATES.

*BASUMATI*,  
Aug. 15th, 1908.

72. The *Basumati* [Calcutta] of the 15th August ridicules the new Press legislation in Mysore as a ridiculous attempt on the part of an inferior to show an excess of zeal to conciliate his superiors.

*SANDHYA*,  
Aug. 7th, 1908,  
&c., &c.

73. The *Sandhya* [Calcutta] of the 7th August, the *Hitavadi* [Calcutta] of the 14th August, the *Samay* [Calcutta] of the 14th August and the *Bharat Mitra* [Calcutta] of the 15th August also condemn the above measure of the Mysore Government.

### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

*KHULNAVASI*,  
Aug. 8th, 1908.

74. The *Khulnavasi* [Khulna] of the 8th August has received a letter from its correspondent of Kaliganj (Khulna), the purport of which is given below:—  
Sufferings of cattle from excessive rain.  
Almost three-fourths of the cultivated lands are under water. The cultivators despair of a good harvest of paddy. For want of fodder, cattle are falling ill and dying. It is feared the pox and other diseases will break out among cattle in an epidemic form and extirpate them altogether. We pray that the Government would, for the benefit of the cultivators, be kind enough to have a Veterinary Hospital established by the District Board at some place within the Kaliganj Thana. In that case cattle will be saved from untimely death.



75. With reference to an account sent by its reporter, the *Birbhum-Varta* [Suri] of the 15th August says, that from want of sufficient rainfall in certain villages in the Jangipur subdivision of the Murshidabad district, the state of the rice crop and the supply of drinking-water are both very unsatisfactory. Rice is selling at 9 seers to 9½ seers per rupee, and poor people are reduced to a state of starvation. Even the vegetables on which they have so long subsisted are not available now. The scarcity of drinking-water has aggravated the sufferings of the people already reduced to a miserable plight by starvation.

BIRBHUM-VARTA,  
Aug. 15th, 1908.

76. The Garbeta correspondent of the *Nihar* [Contai] of the 17th August writes that up to lately cultivation was going on well. But insects have suddenly appeared and begun to destroy the paddy plants, especially the *Aus* crops.

NIHAR,  
Aug. 17th, 1908.

77. A correspondent of the *Daily Hitavadi* [Calcutta] of the 19th August reports the prevalence of acute distress in the villages of Ghoshpur, North Chatra and South Chatra, and gives harrowing details of the condition of the people. He further apprehends total scarcity of pure drinking-water in several villages in the Basirhat Subdivision. A streamlet, locally known as Padma, runs through these villages. In the coming jute-cutting season pollution of this river-water will bring on epidemics various of sorts. The correspondent prays Government to come to the rescue of the sufferers.

DAILY HITAVADI,  
Aug. 19th, 1908.

#### VI.—MISCELLANEOUS.

78. The *Nrisinh* [Calcutta] of May and June has an article, noted on the margin, from which the following extracts are given to show its tenor.

NRISINH,  
May and June, 1908.

The Native Press and the authorities. Now and then Englishmen vaunt of their having given the Indians a liberty of speech and writing which they had never dreamt of possessing before, but this is a statement which if properly examined would be found utterly (16 annas) false. Although, during the Hindu and Musalman rules platform speeches and newspaper printing were not in vogue the liberty of speech, etc. was not of a kind, as is the case now, which could be taken away at the pleasure of the authorities. No attempt was ever made to deprive writers and speakers of their natural rights. When Raja Jaisingh neglected the affairs of the State, being enamoured of a newly married wife, the court poet, Behari Lal, not being allowed to see the king, sent him a couplet on a piece of paper hidden under flowers in which the king's conduct was condemned. The result was that the king did not prosecute him for sedition, nor had his head cut off, but promised him a reward of a gold mohur for every couplet that he wrote. Raja Mansinha once meant to invade Ceylon against the wishes of his army, but desisted from doing so simply on the outspoken advice of a court poet. There is yet another instance in which a Rajput chief having acknowledged his submission to the Moghul Emperor was made to sit behind him on an elephant with a *chamri* (yak's tail) in his hand. The court bard of the former could not brook to see this and reminded the Raja that his predecessors had always flapped the Moghul King with their swords and it was unbecoming for him to flap him with a *chamri*. At this the Raja at once jumped down from the elephant. The English rule is established on law while the Moghul rule was based on conquest, so the Moghul King could have the poet's head cut off if he liked, but no, the Badshah let him off without a word (of remonstrance). Is there the same liberty of speech and writing now?

Here follows a brief history of the Vernacular Press Act from the earliest time of the English rule with an allusion to the warning conveyed to the "Friend of India" by the authorities for its article of the 25th June of the year of the Mutiny headed "the century of Plassey," but the authorities, the journal proceeds, did not revoke the license of the paper as they thought that that step would give an unnecessary publicity to the writings which had all



the elements of sedition, race hatred and suspicion towards Government, of the native princes and the people.

Since the revocation of Lord Lytton's Vernacular Press Act by his successor the Press had been freely criticising the action of the Government and although some papers had to suffer the rigours of the law, the Press generally did not deviate from its duty.

It is the duty of the Press to voice public grievances in order to bring them to the notice of the Government with a view to their being redressed and at the same time to stop Government from doing anything which might create unrest and discontent among the people, but through the crooked ways of the times the authorities now, far from acting up to the advice given do not even listen to it. It adds fuel to the fire as it were of their anger just as the feeding of the serpent with milk only adds to its venom. They then begin to throw the editors into jail in order to give vent to their feelings. This procedure of theirs is like pouring *ghee* (clarified butter) over a burning fire. The public are exasperated and losing all sympathy for the officials, which is on the other hand transferred to the writer sent to jail. Government wanted the disgrace of some of the editors of the newspapers during the plague scare in Poona by sending them to jail, but it had on the contrary raised them in the estimation of the people.

As the English have shown their distrust in the people, so the latter too have lost their faith in the Englishmen. Has the Government ever tried to secure the confidence of its Indian subjects? Had the people any faith in the Government, there would have been no need to have recourse to the help of the police in the matter of vaccination.

The authorities have plainly seen the attitude of the people towards plague inoculation. The rumour about the poisoning of wells has reached England too. Has the Government done anything to counteract the mischief? Sedition is nothing but a criticism of Government measures. If the criticism had not the approval of the people, there would be no cause for sympathy for the writer sent to prison. Hence to punish an editor means irritating only the people all the more. What is still more strange is that prosecutions under sections 124A and 153A are directed against native papers only, and not those like the *Civil and Military Gazette* and the *Pioneer* with whom abusing the Indians is a sacred duty. Partiality of this kind creates of itself animosity between the people.

The officials declare themselves as free from partiality, but it is found in every thing that they do. Just see, last year the editor and the proprietor of the *Punjabee* were uselessly punished by being charged with creating race-hatred. Supposing the *Punjabee* transgressed the law, was it just to punish it? When we see that the *Civil and Military Gazette* exceeds the bounds of law every day (jumping like a monkey from one side to the other), what was the offence of the *Punjabee* alone. What a nice method of dealing out justice. Justice like this puts Pluto at its wits end. In spite of there being sufficient weapons to suppress the Indians, a new Press Act was passed by Lord Minto at Simla on the 8th June last.

Besides these, a gagging Act has also been passed, to put a stop to platform speakers. What was the necessity of these new weapons, when there were already guns, rifles and swords? The appearance of the *Yugantar* in spite of its successive printers going to jail, necessitated the Newspapers Act, for the prosecutions instituted against it could not injure a single hair of it. This measure of Government is like the effort of a man to kill a mosquito sitting on the breast of his child, resulting in the death of the latter and the escape of the mosquito.

What is the present duty of the Government must have been thought over by its officials; but from what has already happened, it appears that Government has fallen in a labyrinth; and the greater its effort to get out of it, the more is it losing its way.

What has brought about the present state of things in Bengal? The nation of London has answered the question. "The Anglo-Indians have acquired the habit of taunting the Indians for their cowardice. So if the



latter retort by violent means, we shall have no cause to find fault with them. This is a matter of history. As to the present state of things, many an accused in the recent bomb outrage case has spoken about the punishment of the people for so-called sedition, and the flogging of school children like common felons. Government has, it appears, given up its usual method of remedying the present evils, for while it had not yet done with Bengal, it started seditious prosecutions in Bombay. Of these, the arrest of Sriji Paranjy and Tilak has been very bad, for the influence of Mr. Tilak prevented people from going beyond the law. His incarceration leaves no one to check them and to give them sound advice. However impolitic might be his writings in the eye of the Government, it could not do any harm, but there is a fear of much more mischief by keeping him rotting in the jail. What good does the Government look for by keeping two of its Presidencies in a state of unrest and discontent. It is to be regretted that Lord Minto is not satisfied with making so many new laws, but speaks of the necessity for still more severer ones.

79. The *Pallivasi* [Kalna] of the 29th July is glad to learn about the establishment of the Navadip Samaj. But it is to be regretted that Mahamahopadhyas Jadunath, Ajitnath and a few others have not joined it.

PALLIVASI,  
July 29th, 1908.

Party feeling in the Navadip Samaj.

They are sycopants of Dr. Ashutosh, and have kept themselves aloof. Had he not been a Judge of the High Court and all-in-all in educational matters, we do not think anybody would have cared for him. All this weakness on the part of the Brahmin Pandits is due to their poverty. Taking advantage of this, Ashu Babu tried to checkmate the Pandits in connection with the Bidagdha Janani Sava by a clever move, and attempted to bring into vogue widow marriage, but the trick failed through his overdoing his part.

80. The *Pallivasi* [Kalna] of the 5th August has the following :—

PALLIVASI,  
Aug. 5th, 1908.

Treatment of cows.

If one compares the Hindus of Bengal with the Hindus of the other provinces of India, it will be found that in one particular point a great slur rests on us. We are Hindus, but in the matter of preserving the bovine species and in our treatment towards them we are altogether apathetic. We have made no provisions for the proper care of old cows and bullocks. There are a few Pinjrapoles here and there in Bengal, but almost all of these institutions are maintained by the Marwaris. Large numbers of cows are now sold to the butchers. Perhaps the downfall of the Hindus is due to this great sin. God himself is engaged in doing good to the cows. With what heart then, do you, being Hindus, make over to the butchers cows who stand to you in the relation of mothers? If you want real good, if you desire to preserve the glory of the Hindu name and secure the blessing of God, vow in the name of religion not to sell cows to unknown persons. Ye devotedly religious villagers, try from this day to alleviate the sufferings of the cows, and God will soon look upon you with kindly eyes.

SANDHYA,  
Aug. 6th, 1908.

81. In the *Sanahya* Calcutta of the 6th August a correspondent writes to say that it is regrettable that sufficient money has not yet been collected in the fund for the defence of Arabinda Ghosh, the well-known patriot, and that the sum realised, amounting to Rs. 20,000, has been mainly contributed by poor people. The correspondent advises the managers of native theatres to hold benefit nights in aid of the fund.

SANDHYA,  
Aug. 7th, 1908.

82. The *Sandhya* [Calcutta] of the 7th August, writing about the boycott celebration which was to come off on that day, exhorts all Bengalis to forget mutual differences, and combine for the defence of their country, their nation and their religion.

"Boycott day."

SANDHYA,  
Aug. 7th, 1908.

83. The *Sandhya* [Calcutta] of the 7th August, in referring to certain recent articles in the *Statesman*, advocating the abandonment of the boycott, reiterates its opinion that the Bengalis cannot afford to give up the boycott.

The boycott.

SANDHYA,  
Aug. 11th, 1908.

84. Referring to the loyal manifesto of the Bihar Land-holders' Association, the *Sandhya* [Calcutta] of the 11th August says :—

Loyal manifesto of the Bihar Landholders' Association.

This manifesto deals with all good things, namely, loyalty to the British Government, protest against bomb-throwers, praises of the British rule, and our duty as subjects to the British Government.



These manifestoes are all good, but we only ask what is the reason of issuing these manifestoes at so late an hour?

NAVJIVANI,  
Aug. 12th, 1908.

85. The *Navajivani* [Calcutta] of the 12th August has the following remarks on the change in the Bengali character after the Partition:—Lord Curzon's partition of Bengal is said to be Providential, as it has given new life to the people of Bengal. They are now trying to take the trade of the country into their own hands, and expressing their unwillingness to be styled cowards. In different directions they have set to work for the welfare of their nation and country. But if they wish for their real improvement, they must revive the *swadeshi* agitation. In doing this they are to remember that they must not boycott foreign goods to gratify their vengeance. They are asked to proceed with the *swadeshi* with renewed vigour with a view to revive their lost industries purely for the good of the country. If they can do that, the blessings of God will be showered on them.

SANDHYA,  
Aug. 12th, 1908.

86. Referring to the speech delivered by Babu Surendra Nath Banerji on the boycott celebration day on the 7th August last, the *Sandhya* [Calcutta] of the 12th August says:—

Considering—(1) that the students of the Calcutta University cannot join political movements without incurring serious risk; (2) that zamindars as a class find it difficult, if not impossible, to take part in politics, such is the pressure that is being put upon them by Government; and (3) that Government is alienating, by various means, the raiyats from the zamindars, thereby robbing the latter of the only effective means which they possessed of doing useful work; the question naturally arises, what is our duty at the present juncture? Judging from Babu Surendra Nath's speech, it seems that he is desirous of taking vigorous action. Let him then hand over his Ripon College to the National Council of Education; then the National Council students will be to us as a staff to the blind. Let him not flatter those pitiable creatures—the zamindars. Let him take up the begging bowl, and beg alms for his country. He will then be able to collect crores with which to do the country's work. It is the begging Sanyasis who have hitherto done all useful work in India.

HITVARTA,  
Aug. 13th, 1908.

87. The *Hitvarta* [Calcutta] of the 13th August, referring to a rumour about the appointment of Justice Davar to the Executive Council of the Government of India, exclaims (ironically):—"And why not? It is as it should be?"

HITVARTA,  
Aug. 13th, 1908.

88. A unique method, says the *Hitvarta* [Calcutta] of the 13th August has been discovered to express loyalty; the first example of which will appear in Madras where all the loyalists will meet at a dinner at which there will be a good deal of talk, which will be printed and circulated to the public *gratis* after being published in the newspapers. But these are never the ways of those who are really loyal, but are the pretentious doings of title or place-hunters and other favour-seekers. If they are sincere, they should give proper advice, both to the King as well as to the people, and act up to what they say.

HI TVARA,  
Aug. 13th, 1908.

89. According to the *Hitvarta* [Calcutta] of the 13th August, the recent riots in Bombay were due to the unnecessary interference on the part of the officials with the mill-labourers, who had struck work out of sympathy to Sir Tilak Maharaj, and would, if left alone, have resumed it in a day or two; but these narrow-minded officials could not bear to see so much expression of sympathy for Mr. Tilak. How disastrous the result has been is known to everybody, but such are the ways of Providence, for men are being punished who are not real offenders.

JASOHAR,  
Aug. 13th, 1908.

90. The *Jasohar* [Jessore] of the 13th August has the following on the *Janmastami* (birthday of Srikrishna).  
An invocation to Srikrishna.  
The birthday celebration of Srikrishna comes off on Tuesday, the 2nd of Bhadra. When he was born the weather was inclement and nature personified herself as *Bhairabi* (a dreadful goddess). God descends on earth in bad days. He is the help of the helpless, the preserver of those who are ill, and the guardian of religion. We do not think of Him unless we fall on evil days. We have full reliance on his words of hope, and send our



prayer to him. The country is in the grasp of famine and plague; the crops are being destroyed either by drought or by flood; the people are at the threshold of starvation and death; vile corruption flows in society; recitation of the sacred Hindu works has ceased; and other means of popular education have disappeared and the theatres have taken their place to augment the current of immorality; the villages are deserted by good men; and the villagers are bringing ruin on themselves by civil and criminal litigation. In these bad days, come Oh our God! preserver of the oppressed. Come again as you promised to come. We are going headlong down to the abyss of destruction. Hold us aloft with the hand that promises thy blessings and protection. This sacred land of the *Devas* is going to become a cremation place. Thinking thy advent near, many have dedicated their lives and are anxiously looking for you. So come oh our God! The profanation of India will again be washed away by the touch of your purity. The darkness will vanish and we shall get new lights. Again religion will be reinstated and millions of devotees will sing thy song. We invoke thy mercy. Come and give us strength.

91. The *Jasohar* [Jessore] of the 13th August says, that Babu Bepin Chandra Pal is going to America. From the present state of our country, it has become impossible to carry on political agitations even when they

Bepin Chandra Pal going to America.

JASOHAR,  
Aug. 13th, 1908.

are legitimate. The Government are viewing the people with suspicion and distrust and every man of lead and light is everywhere shadowed by detectives. It has become practically impossible to work on the political field of India. So it would be better if the stories of our afflictions and political disabilities were made known to the outside world. In that case we shall be able to receive sympathy from other nations and thereby our own industries will thrive. In order that we may get political rights, the civilised world must know the real position of the Indian people. And when they will rightly know that the Indian people have enough of reasons for the Boycott, the affairs of India may have a lucky change. So it is desirable that hundreds of men should be sent abroad to make the outside world acquainted with our miseries and disabilities. We believe that the thunderous eloquence of Babu Bepin Chandra Pal will be able to draw the attention of the civilised world towards our miseries and their mitigation.

92. The recent failure of the Commercial Bank gives the *Sanjivani*

The failure of the Commercial Bank.

[Calcutta] of the 13th August an opportunity of urging all Bengalis not to jeopardise their savings by placing them in English banks, but to invest

them in *swadeshi* banks or in trade.

SANJIVANI,  
Aug. 13th, 1908.

93. The *Anusilan* [Calcutta] of the 14th August notices how a gentleman

Indian coolies in Mauritius.

from Montgomery, in the Punjab, writing in the *Arya Gazette* of Lahore about his own experiences

ANUSILAN,  
Aug. 14th, 1908.

as a coolie in Mauritius, speaks of the Indian coolies as being terribly ill treated there. He had himself once been thrashed almost to death for having declined to carry a load of putrefying excrements. Some coolies have been known to cut off their arms in order to escape a charge of murder.

94. The *Hitavadi* [Calcutta] of the 14th August, in referring to the

The manifesto of the British Indian Association.

loyalty manifesto of the British Indian Association, takes exception to the view expressed in it that students should take no part in political agitation,

HITAVADI,  
Aug. 14th, 1908.

and says that no harm can be done if the students devote their leisure hours to the cause of their country. But as the zemindars have not denounced the boycott agitation, this manifesto will fail to please the Anglo-Indians, for it is that matter which offends them most.

95. The *Basumati* [Calcutta] of the 15th August points out how one Miss

Treatment of aborigines in Natal.

Colenso has recently mentioned cases occurring in Natal of aged women and young girls being whipped and brutally treated, and remarks:—What

BASUMATI,  
Aug. 15th, 1908.

a testimony this to the Western civilization of the 20th century! The occidentals are building their Empire of civilisation in South Africa on the skeletons of the aborigines. The Kaffirs will cease to be, but civilisation will remain.



BASUMATI,  
Aug. 15th, 1908.

96. The *Basumati* [Calcutta] of the 15th August writes that on the day on which Khudiram Bose was executed, many shops in Calcutta were closed and many went singing songs in procession to bathe in the river. Students went to school and college bare-footed, and many fasted. The Hare School students were turned away, because they wore no shoes.

BASUMATI,  
Aug. 15th, 1908.

97. In reply to the *Statesman's* recent exhortation to the Bengalis to drop the boycott, the *Basumati* [Calcutta] of the 15th August points out that England absolutely ruined Indian industries in the 18th century for the sake of her own industries. Then as to differentiating between *swadeshi* and boycott, the English Government in India is violating the law in its attempt to bring the *swadeshi* workers of India into trouble. The boycott vow is now part of the religion of Indians, Official wrath or the hatred of any particular race will not deter them from adhering to it.

BHARAT MITRA,  
Aug. 15th, 1908.

98. As promised in a previous issue, the *Bharat Mitra* [Calcutta] of the 15th August explains some of the provisions of the contract which the Marwari traders here enter into for the importation of foreign cloth with the English merchants, with a view to point out how these provisions tend to the benefit of the latter alone. Regarding one of these, viz., that relating to the re-sale of goods in case of not taking delivery by the Marwari under which the English merchant appropriates any surplus accruing from the re-sale, but holds the other party liable for any deficiency, the paper remarks:—

This condition alone shows the mean-mindedness of the Englishmen besides their dishonesty.

BHARAT MITRA,  
Aug. 15th, 1908.

99. The *Bharat Mitra* [Calcutta] of the 15th August contains the Hindi version of a letter published in its Urdu contemporary of Lahore, the *Arya Gazette* over the signature of one Brindaban lately returned from Mauritius, describing how mercilessly the coolies are treated there by their employers, what revolting work they are made to do which compels some of them to commit suicide to escape from it, and how the sugar imported in this country in such large quantities from that island is manufactured there with the help of animal fat used in refining it.

BHARAT MITRA,  
Aug. 15th, 1908.

100. Referring to trade depression in England, the *Bharat Mitra* [Calcutta] of the 15th August exclaims:—"So our *swadeshi* efforts are not in vain!"

HINDUSTHAN,  
Aug. 15th, 1908.

101. In referring to the supposed prevalence of anarchism in India, the *Hindusthan* [Calcutta] of the 15th August says:—

It is because Englishmen have not yet understood the real nature of the Indians, that they are so greatly alarmed at the supposed prevalence of anarchism in this country. The appearance of anarchism in Bengal is just like the sudden outbreak of an imported disease, which after a short stay disappears from the country for good. The revolutionary feeling is not indigenous here, but a faint reflection of the anarchism of Europe. The Hindus are by their nature peaceful—the revolutionary spirit of the West cannot find a permanent residence in their hearts. The fire caused by discontent in Bengal is bound to subside.

HINDUSTHAN,  
Aug. 15th, 1908.

102. In referring to Mr. Keir Hardie's remark, that since the days of Charles I, no King of England has ever ventured to meddle with the rights of the people, and that the day on which a King of England would interfere with the political opinions and rights of Members of Parliament, would prove a very inauspicious day for him, the *Hindusthan* [Calcutta] of the 15th August says:—

Such remark fills us with horror. In our opinion, the Members of Parliament committed a sin, for which there is no atonement, in slaying their King Charles I, in order to protect their own rights and liberties. Mr. Keir Hardie, in referring to the mournful end of Charles I., has given a warning to the present King of England, Edward VII; but we, the Indians, do never approve of such things nor can we call to our memory a similar occurrence from the history of India.



103. Referring to the execution of Khudiram, the *Howrah Hitaishi* [Howrah] of the 15th August says:—

HOWRAH HITAIISHI,  
Aug. 15th, 1908.

Khudiram's execution.

Khudiram lost his parents in infancy, and in this world he had no one whom he could call his own except his sister and her husband; but the moment he recognised Bengal to be his mother, her sons to be his relatives, and felt their sorrow and distresses in the core of his heart, from that very moment every man of Bengal—nay every Indian, or, more truly speaking, every man of this earth—became dear and near to his heart.

It is therefore natural that all are sorrowful at, and mourning over, his loss.

Even if it be true that the policy adopted by Khudiram is quite unworthy of an honest, intelligent and calm-minded person, still we have sufficient reason for expressing sorrow for Khudiram, as he was a mere boy, his intellect undeveloped, his mental state slightly unsound by nature, his heart moved by grief at the distress and affliction of his countrymen and his mind wholly under the influence of others.

Besides this, there is great doubt as to the perpetration of the murder of the Kennedys by Khudiram, and so in our estimation the offence of Khudiram will not appear quite unpardonable to an impartial and kind-hearted man, even though the sentence of capital punishment was passed upon him by the lower and higher Courts of Justice of the Government, and even though the Lieutenant-Governor and the Viceroy both failed to show mercy to him.

We are unable to understand what good result will follow from Khudiram's execution. The British Government, by making Khudiram undergo trial in both the lower and higher Courts of Justice, and wasting vast sums of money, which is as it were the blood of the subject, at last obliged him to follow the same path which Prafulla adopted. Now his execution will neither heal the wounds of the heart of Mr. Kennedy, nor deter any one from committing such offence in future. On the other hand, if Khudiram had been allowed to live, he would have with increasing years and development of his intellect got sufficient opportunity for self-correction and for repentance for what he did.

In conclusion, we want to say one thing more regarding this subject. The Sessions Judge, the High Court, the Lieutenant-Governor, all successively gave Khudiram a chance for appealing to higher authorities for his life; but the Viceroy could not show such mercy to him—he stood in the way of his appealing to the King-Emperor for showing mercy to him, the appeal was not forwarded to the King-Emperor on the ground that his reply would reach here later than the 11th August, the day fixed for execution. This act was quite unbecoming of the Viceroy; he could easily alter the day of execution. Was it impossible for the King-Emperor to grant pardon to Khudiram?

Khudiram is gone. He boldly received the sentence and was seen smiling when he was about to be hanged. His deportment at that time proved that he was truly devoted to his country. Even his opponents are praising him now.

104. Referring to the alleged oppressive measures adopted by the employees of the Mohunt of Tarkeswar towards the raiyats in his *putni* Taluk, within the subdivision of Serampore, in district Hooghly, in connection with the settlement going on there, the *Howrah*

HOWRAH HITAIISHI,  
Aug. 15th, 1908.

Oppression of raiyats in the Taluk of the Mohunt of Tarkeswar.

*Hitaishi* [Howrah] of the 15th August says:—

The poor raiyats are suffering greatly, owing to the delay on the part of the Mohunt in deciding cases brought against them by the amins. As the collection of rents has also been postponed by the order of the Mohunt until the survey of the lands of the Taluk is finished, the raiyats will be liable for interest on the arrears due from them. We hear that the raiyats of twenty-five villages under Haripal Thana have sent an application to the Lieutenant-Governor against the oppressions of the Mohunt. We request Sir Andrew Fraser to pay attention to their appeal, and pass the necessary orders for enquiry.

105. Referring to the many manifestoes of loyalty, the *Navajivani* [Calcutta] of the 15th August says: Indians have

NAVAJIVANI,  
Aug. 15th 1908.

Manifestoes of loyalty.

always been known to be loyal a people. For the revolutionary spirit of a few, cruel laws affecting the general welfare of the country should not therefore be enacted.



Those who are anxious to show their loyalty, have another duty to perform. They ought to see that the arts and industries of their own country flourish under their guidance.

NADIA,  
Aug. 15th, 1908.

106. The *Nadia* [Krishnagore] has in its issue of the 15th August an article under the heading "The passing away of Khndiram," in which, after giving details of the

Khndiram's execution.

condemned man's proceedings previous to his execution, the paper concludes as follows: Police guards in uniform were largely in evidence on the road from the jail to the Gandak river, and all who witnessed the scene have exclaimed "Glory to Khndiram." The paper itself also glorifies Khndiram, saying that had he been born in a free country, his glory would have been enhanced a hundredfold.

NAVJIVANI,  
Aug. 15th, 1908.

107. Referring to the bombs found in Chandernagore, the *Navajivani* [Calcutta] of the 15th August observes that the bomb outrages are making the path of our national

Bomb-outrages.

regeneration difficult and dangerous. National improvement can only be achieved by moral virtues, and not by corrupt principles.

108. The *Nayak* [Calcutta] of the 15th August writes:—

NAYAK,  
Aug. 15th, 1908.

The loyalty manifestoes in Bengal and Bihar: their value.

It was the Biharis who used to say that the Bengalis had called the *Feringhee* into India, and that the Bengalis were the teachers of the *Feringhee*.

We know well how "loyal" to the English rulers the Bihari Rajas, zamindars and ghatwals are. The English officials know with what friendly feelings the cultivators, taluqdars and zamindars of North Bihar regard the English, owing to the oppression of the Bihar indigo planters. We, therefore, know the exact value of the loyalty manifestoes from Bihar. The Bengal zamindars and other rich people are obliged to issue loyalty manifestoes from sheer necessity. The English cannot be blamed for trying to safeguard the interests of their countrymen in the best way they can. But the fact is, there is not, there cannot be, any real sedition in the country, and the application of drastic remedies for the cure of a malady which has no existence, may create it. This is what we are afraid of. We make bold to prophesy that all this display of childishness will cease when Sir Edward Baker comes and takes over charge of the Province, for he knows the Bengali thoroughly well.

NAYAK,  
Aug. 15th, 1908.

109. The *Nayak* [Calcutta] of the 15th August writes a pathetic paragraph about the "voluntary death" which Khndiram

The execution of Khndiram Bose.

Bose met fearlessly, and how he "went to the mother's lap smiling, leaving the dust of his body behind."

110. The *Bihar Bandhu* [Bankipore] of the 17th August says in connection with the effects produced on the Indian people by the present unrest:—

BIHAR BANDHU,  
Aug. 17th, 1908.

Effect of the present unrest on the people.

Whenever there is any disturbance in India both the innocent and the guilty become terror-stricken, and to this may be attributed the various professions of loyalty by the Indians at the present time.

111. The *Bihar Bandhu* [Bankipur] of the 17th August 1908, reflects as to what would be the ultimate condition of all true lovers of India by referring to the case of Mr. Tilak, and observes as follows:—

BIHAR BANDHU,  
Aug. 17th, 1908.

Mr. Tilak's case teaches a terrible lesson to Indian patriots.

No one can say what the Indians are destined to be tied to the chains of slavery as they are. One cannot guess as to what more is in store for them as reward for their devotion to their country. They have already suffered transportation and imprisonment. It is a pity to find that such is the meritorious result for sacred services to the mother country. The readers must have realised by reading the life of Mr. Tilak, published in a previous issue, as to how far the man devoted himself to the service of his country and how far he sacrificed his personal interests to the cause of his country and devoted his whole life to its worship. He has been transported at the advanced age of 53, an age very near the one, viz., 55, at which Government allows its employees to retire on pension. Patience, sobriety and devotedness to his cause run through every vein of Mr. Tilak. The severest misfortune of Mr. Tilak is insufficient to unsettle his equilibrium of mind; this is amply verified from his defence speech in the court of Justice Davar, which continued for six days



together. Those who have heard or read his speech must have realised as to how deep, vigorous, eloquent and unexceptionable it was. Could there be a better example of the strength of mind. Tilak has by his sober and unrefutable arguments pointed out as to how much the Anglo-Indian papers are responsible for kindling the flame of dissatisfaction among the Indians. Government may not have heard it or Justice Davar may not have, even after knowing, believed it, but all the savants of the world, or at least the liberal minded of them must have inferred (from the trial) that "the knee always bends towards the belly" (i.e., the man serves him who supports him).

The people ask what is the offence of Mr. Tilak that he has been sentenced to such a hard punishment. Some say that he has been punished for sedition; but is it a fact? No, no, we firmly believe that he is the trues well-wisher of the British Government. He wishes that British rule in India may continue as long as the sun and the moon exist. In fact he does not like to be lip-loyal but scrutinizes both the good and the evil effects of the British rule. Mr. Tilak is at present in Ahmadabad Jail. The people fasted on the day he was sent to jail and for that reason he told the Jailor that he too did the same. Bravo! Tilak, Bravo! Your deeds like these have made your image find a place in our heart? It was becoming of him to fast along with the people on the day. The next day he was given jwar bread and he partook of it very heartily. He knows that Maharana Pratap Singh had to eat grass bread in love for his own country and Mazzini, Garibaldi and Wallace of Scotland had all to suffer for their patriotism. He did not therefore hesitate to eat jwar bread. Mr. Tilak's patriotism, love and devotion, to the mother country are fit to be engraved on our hearts in golden letters? Will not Mr. Tilak come back to us after his liberation from the prison? May that time come soon when we shall all fall on our feet and think ourselves blest with the sight of him.

112. Referring to the present condition of the country, the *Navajivani* [Calcutta] of the 17th August regrets, that instead

NAVJIVANI,  
Aug. 17th, 1908.

The present condition of the country.

of turning their attention to the improvement of the indigenous arts of the country, many are anxious to be dubbed as revolutionists. We know that the Government have sympathy with real *swadeshi*, and extend help to the youths sent out to foreign countries for technical education. But it is hard to say what will come out of all these attempts to create unrest. Many eminent men have been transported or imprisoned for seditious preachings. We think they might better serve their country by moderation, and by the application of their energies to the improvement of the indigenous arts.

113. The following is taken from an article in the *Sandhya* [Calcutta] of the 17th August, entitled *Janmastami*:—

SANDHYA,  
Aug. 17th, 1908.

The present condition of the country.

"I am born from era to era, in order to save the honest, to destroy the evil-doers, to establish righteousness." This is what God has said.

Say what our condition now is. It is true that sin is flourishing very much in our community, but on the other hand no evil-doer and oppressor of the honest, like Ravan and others, has yet appeared. The magnitude of our sins has not yet brought about any particular condition of distress amongst any of us. Though a subject-people, we are happy in being well-dressed, inspite of sin being wide-spread, we are happy to be dealing in (literally, giving and taking) sin. When a part of the country is devastated by malaria, we quit that part and escape to another; when it becomes difficult to procure the Hindu's food, we are happy in eating the *mlechchha's* food. We can forget all sorrows, if only we can keep this frame of flesh and blood going for some time. All our misery lies in poverty. He who has riches and wealth has no trouble, because in the present time it is only by means of wealth that it is possible and easy to pass in ease an animal life. Under such conditions it is not possible for God to descend on the earth. Where is the stricken, harassed great heart now like those of Jabali, Jagnavalkya, Vashistha, Valmiki, Garga, Narada, Jaimini and Sri Advaitacharyya? Unless the great heart weeps, the heart of hearts does not manifest itself. He does not descend in a human form, if one weeps only like a boy or a woman, from sorrow, a pain which is bodily or mental. What is wanted is the tossing of an erect



heart, a quaking of universal humanity, and only then will God's seat quake. One must feel the burden of the earth, the heat of the sorrow of that burden must move the great heart and make him almost mad, and only then will the seat of the receptacle of force quake.

Where is the great man, the great-hearted, who is alive in this forest-fire of sorrows; who, seeing righteousness under a cloud, unrighteousness triumphant, honest men oppressed, and the oppressions of evil-doers, will sell himself at the lotus feet of God and pray for His coming? Who, forgetting joy and sorrow, giving up luxury and enjoyment, flinging aside riches and wealth, will offer up everything in the worship of the receptacle of force? So the drum of the great moment of great time has sounded in the sky again; the *Janmastami* is almost come—show Him (God) once now how far the Hindu having left the country, has fallen away from the house-holder's duty through disease, sorrow and fear of life—show how the Hindu, sunk only in the pleasures of luxury, and having come to regard his body as his all-in-all, has become an ascetic who is unable to give up luxurious habits; show how under the spell of some unknown liquor, the Hindu has lost his sympathy (how he believes that) if he can only protect his animal life without fear, he can defend both his present existence and his future; show how in the country in which era after era God has incarnated himself times without number, everyone is now mad with the hideous dance of luxury and enjoyment.

But where is the great man worthy to show this? If one can, then surely God manifests Himself. That is not to be, for the God Kalki, dreadful like a meteor, destructive of sin and having the image of destruction, is to come. Alas! *Janmastami*, you remain only as a memory. Hence all this joy in the thought, festivities and imitation of you.

SANDHYA.  
Aug. 19th, 1908.

114. The *Sandhya* [Calcutta] of the 19th August writes that the Nawab of Murshidabad has issued a loyal manifesto. There is nothing new in this document save and except the fact that it emanated from the Nawab of Murshidabad.

#### URIYA PAPERS.

URIYA AND  
NAVASAMBAD  
July 15th, 1908.

115. The *Uriya and Navasambad* [Balasore] of the 15th July states that the state of the famine-affected tracts of Orissa is simply deplorable. The Government relief which is being given should be increased, and should be given in a manner suitable to the habits and customs of the people concerned, because in the distressed tracts many people do not attend the relief centres for fear of losing their caste. From the district of Puri on the south to the river Subarnarekha on the north, famine is creating havoc among the people. This is testified to by the *Times of India* as well as the *Bangavasi*. Its contemporary of the *Utkalvasi* also states that 8 persons died of starvation in village Alipingal, in the Kothdes pargana in the Puri district. The writer makes an earnest appeal to the well-to-do men of the country to save their countrymen from the present calamity.

URIYA AND  
NAVASAMBAD,  
July 15th, 1908.

116. The *Uriya and Navasambad* [Balasore] of the 15th July quotes the *Amrita Bazar Patrika* of Calcutta to say that detectives in the garb of *Brahmacharis* are visiting the houses of local gentlemen in the Puri town, and that it would be a very strange thing if detectives are on the alert in Puri—the quiet and peaceful abode of Jagannath.

URIYA AND  
NAVASAMBAD,  
17 15th, 1908.

117. Referring to the news published in the *Utkalvartta* of Calcutta to the effect that it is raining every day in the Balasore town, that flood is gradually rising in the Burablang river, and that out of 48 members in a large family in Balasore, about 44 died of cholera, the *Uriya and Navasambad* [Balasore] of the 15th July observes that every particular of this news is doubtful, and that the correspondent, if any, must have been deceived.



118. The *Uriya and Navasambad* [Balasore] of the 15th July states that a number of men in Bhadrak have resolved not to allow sugar washed with cow's blood to enter the holy precincts of Hindu temples.

URIYA AND  
NAVASAMBAD,  
July 15th, 1908.

119. Referring to Lord Morley's statement in the House of Lords, that the report of the Hobhouse Commission is expected to supply materials for the improvement of the Indian administration and for giving the Indians some opportunities of handling their own affairs, which would not be merely advisory but executive, and that Parliament would be neither deaf nor blind to reasonable demands, the *Samvad Vahika* [Balasore] of the 16th July observes that this declaration of the Indian Minister is no doubt very hopeful, but it is not stated when the reforms will be effected, for improvement means legislation and legislation means delay.

SAMVAD VAHIKA,  
July 16th, 1908.

120. The *Samvad Vahika* [Balasore] of the 16th July writes a long article on the prosecution of Mr. Bal Gangadhar Tilak at Bombay for sedition, in which the main facts in connection with the prosecution are given. Referring to the trying Magistrate's refusal to grant bail to Mr. Tilak, and to his remark that the commission of the offence of sedition by Mr. Tilak was so clear that he was unable to grant him bail, the writer observes that the fact that the Magistrate should have arrived at such a conclusion so early must have prejudiced the cause of the accused.

SAMVAD VAHIKA,  
July 16th, 1908.

121. The *Samvad Vahika* [Balasore] of the 16th July is glad to learn that the Government of Madras is taking a very keen interest in devising measures for the development of native arts and industries in that Presidency.

SAMVAD VAHIKA,  
July 16th, 1908.

122. The *Samvad Vahika* [Balasore] of the 16th July understands that though many Englishmen are willing to favour female education in India, Lord Morley has little sympathy with it, for according to Lord Morley education of the Indians is at the root of the unrest in India. The volume of unrest must therefore increase, if educated Indian ladies join the ranks of educated Indian gentlemen.

SAMVAD VAHIKA,  
July 16th, 1908.

123. The *Samvad Vahika* [Balasore] of the 16th July states that the people of Balasore are at present suffering from scarcity of food-stuffs in general. Some food-stuffs are now as dear as they were during the great famine of 1866, while other food-stuffs are dearer. Rice is selling at about Rs. 6 per maund generally, which was also the case in 1866. Broken rice (*khud*) from Rangoon is selling at Rs. 4-5 to Rs. 4-8 per maund. The poor people now rely on *khud*. The present period of distress differs from that of 1866 in this, that whereas in 1866 the supply was precarious owing to the want of communication, at the present moment the railway service brings in a good supply. Vegetable and fish too are equally dear. Brinjals and pumpkins, though very dear, are the only vegetables available in the market, but their supply is insufficient. There is no daily supply of herbs. Hence people, who have means, are compelled to live chiefly on potatoes, which are selling at 8 to 10 pice a seer. Dried fish is available daily, though on high rates. There is no supply of fresh fish. Flour, which was cheaper in 1866, supplied the place of rice at that time, but now it is very dear. Consequently it is not in much use. Pulse too is equally dear. So, there is nothing at present to take the place of rice. The result is that many poor but respectable families in the Balasore town cannot obtain an adequate supply of food-stuffs to meet their daily wants.

SAMVAD VAHIKA,  
July 16th, 1908.

124. The *Samvad Vahika* [Balasore] of the 16th July states that a meeting of the Calcutta Utkaliya Samaj was held on the 12th of that month at Watgunge, with the object of discussing the grievances of the Uriyas in Calcutta, and of collecting subscriptions for the benefit of the famished Uriyas in Orissa. Rupees 103-6 was subscribed on the spot.

SAMVAD VAHIKA,  
July 16th, 1908.



**NILACHAL SAMACHAR,**  
July 17th, 1908.

125. Referring to the frequency of dacoities in Eastern Bengal and Assam, and to the failure of the police to trace

The Lieutenant-Governor of Eastern Bengal requested to protect the life and property of the people in that Province.

out the offenders, the *Nilachal Samachar* [Puri] of the 17th July draws the attention of His Honour the Lieutenant-Governor of that Province to the matter, and hopes that His Honour will make suitable arrangements to protect the life and property of the people entrusted to His Honour's care.

**NILACHAL SAMACHAR,**  
July 17th, 1908.

126. The *Nilachal Samachar* [Puri] of the 17th July states that the severity of the famine in Bengal has grown with the advent of the rainy season, and observes that

if Government be not up and doing in saving the lives of the famished people, many of them are sure to die of starvation.

**GARJATBASINI,**  
July 18th, 1908.

High price of rice in Athgarh.

Athgarh.

127. The *Garjatbasini* [Talcher] of the 18th July states that rice sells at 6 seers per rupee in

**GARJATBASINI,**  
July 18th, 1908.

Relief arrangements in Narsingpur.

128. The *Garjatbasini* [Talcher] of the 18th July states that regular help is being given to the distressed people in the Narsingpur State.

**GARJATBASINI,**  
July 18th, 1908.

Mischievous bears in Dhenkanal.

129. The *Garjatbasini* [Talcher] of the 18th July states that a bear-scare prevails in Parjang Bisa in the Dhenkanal State.

**GARJATBASINI,**  
July 18th, 1908.

Public health in Talcher.

130. The *Garjatbasini* [Talcher] of the 18th July states that cholera has disappeared in Talcher.

**GARJATBASINI,**  
July 18th, 1908.

The weather in Talcher.

131. The *Garjatbasini* [Talcher] of the 18th July states that it is raining every day in the

**GARJATBASINI,**  
July 18th, 1908.

Heavy rain in Athmallik.

132. The *Garjatbasini* [Talcher] of the 18th July states that heavy showers of rain fell in the

Athmallik State.

**GARJATBASINI,**  
July 18th, 1908.

133. The Kharial correspondent of the *Garjatbasini* [Talcher] of the 18th July states that the agriculturists in Kharial are busy in their work owing to good rain having fallen in that state.

134. Referring to a law in the Canada Dominion in America prohibiting the importation of opium into it except for medicinal purposes, the *Garjatbasini* [Talcher] of the 18th July observes that in view of the gradual increase of opium-eaters in India, the enactment

**GARJATBASINI,**  
July 18th, 1908.

A proposal to enact a law in India prohibiting the use of opium in that country except for medicinal purposes.

of a similar law in India is highly desirable.

135. The *Garjatbasini* [Talcher] of the 18th July is of opinion that sedition is rampant in all parts of India. The punishment of newspaper editors and other seditionists has not tended to decrease the volume of sedition.

**GARJATBASINI,**  
July 18th, 1908.

The suppression of sedition in India.

This is a bad sign. The revolutionists should be crushed down with a high hand.

**GARJATBASINI,**  
July 18th, 1908.

136. The *Garjatbasini* [Talcher] of the 18th July states that relief measures are in full force in Talcher. Nearly 2,000 coolies are engaged in excavating tanks, sinking wells and constructing embankments in different parts of that state. The wages of these coolies have been increased a little. They belong not only to Talcher but to other neighbouring Garjats. The Reserve and Protected Forests have been thrown open to the poor people, who manage to collect edible fruits, roots and leaves with ease. The distribution of rice, pice, cloth and eatables to the poor after the old fashion is going on every day in the compound of the Raja's palace. All the temples in the state are serving extra offerings to the Gods and Goddesses, which are being distributed among the poor and the guests. To the poor of the middle classes, who will not accept public charity, the Raja is giving help with his own hands in a private manner. The Raja is thus busy day and night in looking after his own people. *Tuccavi* advances to the extent of Rs. 12,000 have already been made; 3,000 *bharans* of paddy have already been given as loan. Seed-grains are also being supplied in many places. An orphanage



attached to the palace is being managed by the Raja. Poor widows are permitted to earn rice every day in their cottages by husking paddy, which is supplied to them in sufficient quantity. The Rani of Talcher is equally busy in looking after her women in her own way. She grants constant interviews to the women of the state, who choose to see her. She listens attentively to the prayers of each individual and disappoints nobody. She has thus spent Rs. 500 in private charities.

137. The Bhingarpar correspondent of *Garjatbasini* [Talcher] of the 18th July states that the road, which passes from Kothdesh through Balipatua and Falnakhra to Cuttack and which crosses the river Solah, is in a bad condition. A bridge should be built on that river without any delays. The attention of the Cuttack District Board is drawn to the matter at once.

GARJATBASINI,  
July 18th, 1908.

The Kothdesh-Cuttack Road needs immediate attention.

138. The *Utkal Varta* [Calcutta] of the 18th July states that rice has become dear in Ranpur owing to its export from that state to foreign places.

UTKAL VARTA,  
July 18th, 1908.

High price of rice in Ranpur.

139. The *Utkal Varta* [Calcutta] of the 18th July states that a mad buffalo killed a Muhammadan beggar of 106 years old on the bank of the river Ganges in Calcutta on Monday the 13th July.

UTKAL VARTA,  
July 18th, 1908.

An old man killed by a mad buffalo in Calcutta.

140. The *Utkal Varta* [Calcutta] of the 18th July states that people are afraid of bathing in the river Baitarni near Anandapur in Jajpur owing to the depredations committed by crocodiles at that place.

UTKAL VARTA,  
July 18th, 1908.

Mischievous crocodiles in the Baitarni at Anandapur.

141. The *Utkal Varta* [Calcutta] of the 18th July states that owing to a good rainfall in the Jajpur sub-division of the Cuttack district, the prospects of the standing crops have turned out to be hopeful, and that those who had paddy in store are now beginning to sell it to the public.

UTKAL VARTA,  
July 18th, 1908.

Agricultural prospects improved in Jajpur.

142. The *Utkal Varta* [Calcutta] of the 18th July states that owing to excessive rain in Killa Balrampore in the Cuttack district, the paddy fields are submerged under water and that many fields are lying uncultivated through want of seed grains.

UTKAL VARTA,  
July 18th, 1908.

Excessive rain injuring agricultural operations in Jajpur.

143. The *Utkal Varta* [Calcutta] of the 18th July states that sufficient relief arrangements have been made by the Narsingpur state to alleviate the sufferings of the famished people in that state.

UTKAL VARTA,  
July 18th, 1908.

Relief arrangements in Narsingpur.

144. The *Utkal Varta* [Calcutta] of the 18th July states that there has been good rain in several parts of the Dhenkanal state.

UTKAL VARTA,  
July 18th, 1908.

The weather in Dhenkanal.

145. The *Utkal Varta* [Calcutta] of the 18th July has personal experience of the difficulties which Uriya passengers experience at the Howrah station. They are generally timid. Consequently they are pushed back by others, who manage to purchase their tickets earlier. They are often ridiculed by the booking staff, who not only make fun of them, but often try to cheat them. The notice advertising the fares to different places are not in Uriya. Consequently Uriya passengers know not what to pay. They generally miss trains and are therefore compelled to wait for the next train. It behoves the Railway authorities to enquire into the grievances of the Uriya passengers who are booked from the Howrah station, and take immediate steps to remove the same.

UTKAL VARTA,  
July 18th, 1908.

The grievances of Uriya passengers at the Howrah station.

146. The *Utkal Varta* [Calcutta] of the 18th July gives an account of the *khali-kothi* (empty house) trade that is carried on at Calcutta mainly through the agency of Uriya *beheras* or bearers. This nefarious trade of procuring women for bad men, who spend a few hours

UTKAL VARTA,  
July 18th, 1908.

The *khali-kothi* trade in Calcutta described and condemned.

in these houses, which though well furnished, are generally vacant, has cast a slur on the Uriya character, that must be removed by all means. The writer therefore advises the Uriyas in Calcutta to think over the matter, and give up a calling that must disgrace their national character in the eyes of the public.



UTKALDIPIKA,  
July 18th, 1908.

147. Referring to the infliction of 19 months' rigorous imprisonment on Mr. Shibaram Mahadeo Paranjpye, the editor of the Mahratti newspaper *Kal*, and to the remark made by Mr. Justice Davar that the punishment was very light, the *Utkaldipika* [Cuttack] of the 18th July enquires: "What can be a heavy punishment for a gentleman of Mr. Paranjpye's position, if 19 months' rigorous imprisonment be considered light?" It would have been better had a sentence of simple imprisonment been passed on him. The jurors who recommended Mr. Paranjpye to the Judge's mercy, cannot be supposed to have been satisfied with the actual sentence passed on the offender.

UTKALDIPIKA,  
July 18th, 1908.

148. The *Utkaldipika* [Cuttack] of the 18th July does not approve of the sentences of transportation for 10 years and for life passed on Mr. Subrahmanya Siva and Mr. Chidambaram Pillay of Tinnevely, respectively, for making seditious speeches, by the Sessions Judge of that place. The writer observes that these sentences are unprecedented in their character for severity.

UTKALDIPIKA,  
July 18th, 1908.

149. The *Utkaldipika* [Cuttack] of the 18th July learns from its contemporary of the *Garyatbasini* that the Raja of Talcher has made good arrangements for the management of the *devottar* land in his State by appointing a Manager to look after the same, and hopes that the Raja will be successful in his endeavours to extricate the religious endowments from the entangling meshes of bad management.

UTKALDIPIKA,  
July 18th, 1908.

150. The *Utkaldipika* [Cuttack] of the 18th July regrets the abolition of the History classes from the Ravenshaw College, Cuttack, as it has put difficulties in the way of those students who had a mind to study history. This complaint has also been made in an English letter of a correspondent, published in the same paper. The editor observes that the abolition of the History classes following so soon after that of the Law classes has depressed the spirits of the Uriya public to the lowest ebb, especially as there are no suitable arrangements for the study of Science in that College. The Ravenshaw College being the only institution of its kind in the Orissa Division, the writer requests the authorities to take into consideration the backward state of Orissa in education, and to make necessary arrangements for the teaching of Law, History and Science in that College. Most of the guardians of the pupils studying in that College are not in a position to send their children to Calcutta to study the abolished subjects in the Colleges of Calcutta. It should be the policy of Government to treat the Uriyas fairly, and to help them to advance in the path of knowledge and enlightenment.

UTKALDIPIKA,  
July 18th, 1908.

151. The *Utkaldipika* [Cuttack] of the 18th July learns with satisfaction that Raja Uday Pratab Sinha, of Bhinga, has made a munificent donation of ten lakhs of rupees for the education of boys belonging to the Kshatriya caste. It is proposed to spend the amount on the establishment of a Higher English School with a hostel attached to it, and the foundation of 50 scholarships tenable in the same institution. It is said that both the teachers and students, before joining the school, will execute an agreement to the effect that they must remain loyal to the Government. The writer approves of the proposals, and hopes that as the institution is meant for boys of a particular caste, provision will be made for their religious and moral education, which can go hand in hand with general education.

UTKALDIPIKA,  
July 18th, 1908.

152. The *Utkaldipika* [Cuttack] of the 18th July states that six persons died of cholera in the Cuttack town last week.

Cholera in Cuttack.

UTKALDIPIKA,  
July 18th, 1908.

153. The *Utkaldipika* [Cuttack] of the 18th July states that the temperature was high, and that rain fell at times last week in the Cuttack town.

The weather in Cuttack.

UTKALDIPIKA,  
July 18th, 1908.

Insects doing injury to *Beali* paddy plants in Orissa.

154. The *Utkaldipika* [Cuttack] of the 18th July states that *Beali* paddy plants are being destroyed by insects in some places in Orissa.



155. The *Utkaldipika* [Cuttack] of the 18th July gives an account of a

UTKALDIPIKA.  
July 18th, 1908.

The neglect of the Cuttack police in attending to a petty theft.

petty theft committed in Dharghabazar, in the front of the Cuttack Jail, by which a poor Brahmin has lost everything that he had in his possession, except his wearing apparel. Though he filed a complaint in the police-station, no serious notice seems to have been taken of the matter. If the poor are oppressed in this way, what is the use of increasing the Police force and paying the Police-officers higher salaries?

156. The *Utkaldipika* [Cuttack] of the 18th July gives an account of the

UTKALDIPIKA.  
July 18th, 1908.

The improvement of the Ravenshaw Girls' School in the hands of the present Secretary, Miss S. Das.

improvements effected in the house of the Ravenshaw Girls' School since the institution came into the hands of Miss Sailabala Das, the present Secretary. The number of girls attending the school has increased, together with an increase in the number of teachers. It is hoped that the Director of Public Instruction will renew the grant to the school, which is the oldest girls' school in the Cuttack district.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 22nd August, 1908.*







**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 22nd August 1908.**

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## II.—HOME ADMINISTRATION.

## (a)—Police.

1033. The *Bengalee* observes that the action of the police in the Kankinara bomb case was attended with grave and undeserved hardship to several respectable people. The least that the Government can do is to punish the police officer whose hasty and reckless conduct caused unmerited suffering to the accused in the case. It is impossible to dispute the fact that the police have got out of hand very much, and recent events have created a sort of impression among the subordinate police officers that they may do what they please. Such an impression is disastrous to the interests and safety of the community.

BENGALUR,  
18th Aug. 1908.

## (b)—Working of the Courts.

1034. The *Amrita Bazar Patrika* observes that if the judgments of Mr. Pinhey in the case of Mr. Chidambaram Pillay, are confirmed by the Madras High Court, a death-blow will then practically be dealt at independent journalism in India. For the judicial finding of this Sessions Judge is that there is scarcely a public act of the people of this country which cannot be construed into sedition and for which they do not render themselves liable to be punished with fine, imprisonment or transportation for life. Indeed, if his decision be correct, then there is scarcely an educated Indian, connected with any public movement in the country, who has not committed sedition and who, like Mr. Chidambaram, can escape conviction, if tried on a charge of sedition under section 124A, or of promoting race hatred under section 153A.

AMRITA BAZAR  
PATRIKA,  
17th Aug. 1908.

1035. The *Bengalee* says that the judgment in the Kushtia shooting case will be received with great satisfaction in the country, and it has no hesitation in congratulating the Judge and jury on it. The case is regarded as a striking illustration of what the police in this country are sometimes capable of doing. To say that they have betrayed utter incapacity is to say little. The responsibility for the trouble and hardship to which the accused in this case have been put rests entirely upon them. The Government owes it to itself and the public to take severe notice of their conduct. It will not do merely to condemn the political agitator and hold him responsible for the unrest and the discontent. The Government must consider to what a great extent its unpopularity is due to the actions of its own officers, particularly of the police. One such instance of police incompetency, not to call it by a further name, does more to alienate the people from the administration than cart-loads of platform speeches and newspaper articles. Fortunately in this particular case the judge and Jury have vindicated British justice.

BENGALUR,  
18th Aug. 1908.

1036. Reverting to the discharge of the accused in the Kushtia shooting case, the *Bengalee* asks who is responsible for the waste of public funds and the harassment and loss caused to the accused, some of whom were detained in *hajat* for months. It is a dangerous thing to go upon the evidence of approvers, a class of men whom the law brands with the mark of infamy as utterly unworthy of belief, except when their evidence is supported by the testimony of facts which cannot be questioned or of witnesses whose probity is beyond dispute. The result of this trial and the collapse of the proceedings in the Kankinara bomb case are object-lessons which the Government would do well to lay to heart. The country is filled with spies and detectives; innocent men are harassed and justice is cheated of her dues.

BENGALUR,  
19th Aug. 1908.

1037. The *Bengalee* is of opinion that the most serious feature in the proceedings in the first case against Etheraj Surendra Nath was that the Public Prosecutor announced that he had been instructed by Government to press for an exemplary sentence. Nothing could be more undignified or more unworthy

BENGALUR,  
19th Aug. 1908.



of a great Government. The presiding Judge readily responded to the appeal and passed upon him a sentence which will not fail to secure for Mr. Etheraj the sympathies of the community. There are many who strongly condemn seditious utterances as useless and mischievous. But when excessively heavy sentences are passed, their condemnation of the prisoner gives place to sympathy for him. Thus the ends of punishment are defeated, and it fails to serve as a deterrent.

HINDOO PATRIOT,  
19th Aug. 1908.

1038. Commenting on this case, the *Hindoo Patriot* remarks that the accused is a young man, whose zeal for speaking all manner of nonsense is proved to have exceeded his discretion, if he had any. He therefore brought his miserable fate upon himself by his foolish desire to earn notoriety. It is hoped that his fate will have a deterrent effect upon others who may similarly be minded to hurl seditious anathemas on the Government.

The Madras sedition case.

(h)—General.

HINDOO PATRIOT,  
20th Aug. 1908.

1039. The *Hindoo Patriot* concurs with the opinion expressed by Sir John Hewett that the anarchist movement spells danger to all who have any stake in the country, as it aims at dealing a blow on order and good government and inaugurating a dreadful era of chaos and confusion which, in the end, is calculated to throw the progress of the Indian people a hundred years back. No movement can be tolerated which puts law and order in jeopardy. From the events that are transpiring, it seems that a movement is a-foot which has in view the thwarting of the peace and prosperity of the country. It pains the journal to find some young men neglecting their proper avocations and risking their lives and prospects in the pursuit of a mere will-o-the-wisp, under the influence of a false patriotism. They have been the means of bringing woe and misery to many a bright home and spreading the poison of disaffection among an impressionable class. It is, therefore, clearly the duty of the Government and those who have the welfare of their country at heart to check the further inroad of this horrid state of things, which seems to be in the ascendancy in Bengal and elsewhere.

Sir John Hewett on the anarchist movement.

AMRITA BAZAR  
PATRIKA,  
20th Aug. 1908.

1040. Judging from Sir Andrew Fraser's utterances at Patna, it seems to the *Amrita Bazar Patrika* that His Honour is in greater sympathy with the people of Bihar than with those of Bengal. This is but natural, for did not the former circulate a memorial for signature with a view to getting Sir Andrew Fraser's tenure of office extended? His Honour is, however, commended for extricating himself from an embarrassing position by nipping the movement in the bud, because if by accepting the prayer, the Supreme Government might have pleased the people of Bihar, but it would at the same time have offended those who were opposed to Sir A. Fraser's further retention. Then, again, if it had rejected the prayer, not only would the result have meant the throwing overboard of the Biharis, but it might have been construed into a left-handed compliment to the present Lieutenant-Governor. And lastly, Sir Andrew would naturally have found himself in a most disagreeable position, one party lauding him up to the skies and the other dissecting his administration in a remorseless manner.

The Lieutenant-Governor at Patna.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HINDOO PATRIOT,  
20th Aug. 1908.

1041. In his review of the working of the dispensaries in the Punjab, Sir Louis Dane remarks that "having set an example in dispensing medical relief, Government and the local authorities may now expect unofficial doctors to step in and fill up the gaps." The *Hindoo Patriot* is not sure that it understands this curious observation of the Lieutenant-Governor of the Punjab. Surely, the Government can never retire from the field of affording medical relief to the people and have this work done by private efforts. Private agency in such a matter, which belongs properly to the functions of a paternal Government, can never

Medical relief in the Punjab.



be welcome to the public. At the same time, the journal is yet to be convinced that the Government and the local bodies have wholly discharged their duty to the people in the Punjab in the matter of adequate provision of medical relief for their benefit.

# VI.—MISCELLANEOUS.

1042. *Bande Mataram* writes:—"The young Maharaja of Tikari has called the Nationalists charlatans, and the joy of the *Friend of India* knows no bounds. He has

Charlatans.

been credited with a shrewd notion of what is politically possible and impossible in the stage of development at which India has now arrived. In these days it has become so easy to achieve distinction for wisdom and intelligence. One can almost be as wise as Solomon by denouncing the Nationalists, their views and methods. It has become a highly paying job to be "agin" the Nationalists. The detectives get paid by watching their movements, the Editors get decorated by crying for their blood, and the Rajas and Maharajas rise very high in the estimation of Anglo-India by abusing them to their heart's content. We, however, prefer to be charlatans in company with Bal Gangadhar Tilak and Arabinda Ghose than to be wise with the Maharaja of Tikari. But the pioneer must always bear the ridicule and gibes of his fellow-countrymen."

*BANDE MATARAM.*  
13th August 1908.

1043. *Bande Mataram* cannot congratulate the bureaucracy on its commonsense and knowledge of human affairs if it sets much store by the loyalist manifestoes that are

Loyalty and unrest.

pouring in from some quarters. If some Bengal and Bihar zamindars, demoralised by the present coercive policy, make fresh demonstrations of loyalty, it is nothing but self-deception to accept them as a sufficient proof of the alleged artificial character of the present unrest. The present unrest in India only indicates an attempt at self-assertion—it is all the work of the awakened self-respect of the nation. Those who ascribe it to any economic cause, or to the defects of the machinery of administration, or to the unfulfilled ambitions of the so-called educated classes are mere superficial observers. All these may have somehow or other helped the re-awakening of the people's self-respect, but it is this liberated propelling force which has brought about the present disturbance.

*BANDE MATARAM.*  
14th August 1908.

"Our revived sense of honour aided by the stimulus of the Time spirit promises henceforth to be the abiding guiding force which enables a people to remove all obstacles and march on the path of progress. It will no longer brook interference or opposition, it will exact its due, it will avenge its former wounds, it will set ourselves on the right track, it will point us to our true source of inspiration, it will develop the growing race-consciousness in us, and it will effect our self-realisation. The unrest is due to the working of the spirit within, which is distinctly in evidence, which is determined to give a healthy direction to matter, without allowing it to be swayed by any consideration of its own comfort or convenience."

1044. The *Amrita Bazar Patrika* cannot too strongly condemn the fresh bomb outrages that have taken place on the Eastern Bengal State and East Indian Railways.

The fresh bomb outrages.

Such acts are prejudicial to the best interests of the country, and it seems curious that such nefarious designs should be sought to be perpetrated on a moonlit night. The only redeeming feature of the Shamnagar crime is that nobody was hurt, not even the passing train at which the bomb is said to have been thrown.

*AMRITA BAZAR PATRIKA.*  
14th Aug. 1908.

1045. The *Bengalee* expresses its perfect abhorrence at the attempted bomb outrage near the Shamnagar station. Such

Another bomb outrage.

wicked attempts upon human life can serve no useful purpose, but, on the contrary, must still further complicate a situation already full of the gravest anxieties and perplexities.

*BENGALUR.*  
14th Aug. 1908.

1046. The *Indian Mirror* is glad to find that matters are quieting down gradually, that moderate views and loyal senti-

*INDIAN MIRROR.*  
14th Aug. 1908.

How to proceed in our future work.

ments are once more asserting their sway, and that a sense of utter disgust is felt by the people at the extremist doings. These are signs on which the country may well be



congratulated. The people are finding out more and more plainly every day that the extremists are not only powerless to do any good, but have till now done incalculable harm to the country. It is now time for the people to exert every nerve to root out the germs of anarchism from their midst and to apply themselves to those matters which will really help in building themselves up as a nation.

AMRITA BAZAR  
PATRIKA,  
15th Aug. 1908.

1047. The *Amrita Bazar Patrika* feels convinced that the Secret Society

The Secret Society in Bengal.

in Bengal has ceased to exist with the capture of a dozen or more misguided young men, who, on their own statements, are connected with bombs. If there were any ramifications of the same, the authorities would surely have unearthed them by this time. As a matter of fact, the failure on their part to practically discover, in spite of their best efforts, any new ramifications goes to confirm this view of the situation. It is, however, quite possible that there are a few *budmashes* here and there who are trying to create panic in the country by throwing bombs. They should, in the interests of the peace and progress of the country and the community, be firmly put down. It therefore behoves every one who is for order to help the authorities in securing their arrest and thereby bringing back peace to the land. Unfortunately, those who delight in such nefarious acts and are creating dire mischief, keep their identities absolutely concealed; and hence it is not possible for honest people to have any access to them.

INDIAN MIRROR,  
15th Aug. 1908.

1048. According to the *Indian Mirror* the fact that there have been three

Three more bomb explosion  
near Calcutta.

more bomb explosions not far from Calcutta, would seem to show that much danger may yet be apprehended from the terrorist camp. The one thing remarkable about this anarchist movement is that it is composed chiefly of callow, inexperienced youths, many of whom have been perfect failures in scholastic life. There can, however, be no doubt that the movement owes its origin to the Extremist propaganda, whose violent writings and utterances have produced a most demoralising effect upon a section of the juvenile population. The greatest problem of the hour is how peace and order may be maintained in this country, and it behoves every true Indian to co-operate with the Government in finding out the solution.

HINDOO PATRIOT,  
15th Aug. 1908.

1049. The *Hindoo Patriot* cannot sufficiently express its indignation at

The bomb outrages on the East  
Indian and Eastern Bengal State  
Railways.

these diabolical deeds which have again come to light. It is a matter of great amazement that the Explosives Act notwithstanding, these nefarious practices are not yet nipped in the bud. The events show that infernal machines are still in the hands of those who aim at the satanic pastime of train-wrecking and that it is time that bomb-throwers were baulked of their heinous designs, to the relief of the peaceful section of the community.

BANDE MATARAM,  
15th Aug. 1908.

1050. Referring to the recent Eastern Bengal State and East Indian

The latest bomb.

Railway bomb outrages, *Bande Mataram* says:—

"Those who flatter themselves that human activities are entirely regulated by the Press may naturally get annoyed if their brother journalists do not lose their temper over a bomb every time it is used. We have no such confidence in our power of the pen that we can write the bomb into disuse. Neither do we think that the best way of discouraging a criminal propaganda is the negative method of frequent condemnation. If this were the sure way of driving out the bomb, the condemnatory manifestoes of those who are said to be the natural leaders of the people could have effected that purpose. We believe in correction by positive methods. It is a question of soothing irritation and not aggravating it. We are not sure that that persistent chorus of condemnation is not responsible for the persistence of the bomb. Our line is to spiritualize the movement, to imbue it with love and faith, to divest it of all that smacks of self, and to guide it in an honourable channel.

"It is for this reason that we sometimes fear repression, as it has the tendency to rouse the worst passions in the proud and excitable section of the community."

INDIAN NATION,  
17th Aug. 1908.

1051. A contributor to the *Indian Nation* writes:—

Loyalty.

"Discontent, acute and deep-seated, has spread, like a pall, over the country. The literate and the illiterate are equally dissatisfied with things as they are. The



literate see all around them the evidences of a great people—pioneers of the civilization of the world—fallen on evil days, the plaything of a form of government which is at best described as a benevolent bureaucracy. In the affairs of his own country, an educated Indian citizen has no voice, albeit these affairs are admittedly not understood by the rulers. In all save a few avenues of public, professional or commercial careers, there is a dead-set against him because he is a 'native.' Education, culture, ability avail him not in the land of his birth, where aliens, not generally as good as himself, monopolize the milk and the honey. His pride of race and of country is his greatest drawback, instead of being his best endowment. To address his country as his mother, to attempt to revive her lost arts and industries, to preach self-reliance and national unity, except under official leading-strings, is to court the displeasure of officials. The dregs of his cup of humiliation are drunk when he realizes that he has no right of citizenship in other parts of that Empire, of which India is the chief ornament. \* \* \*

It is clear therefore that the conditions of life in India to-day create discontent and disaffection. But there are no evidences of disloyalty in any appreciable degree. Loyalty to Great Britain, in the sense that British rule is the only possible one in India, is universal. And that is the only admissible sense in which loyalty can be interpreted in this country. The difference between discontent and disloyalty is, in such matters, accidental, determined by keeping within or without the law. Disloyalty to British rule, in our present environments, means eventually disloyalty to India, a consideration which weighs more with the people than perhaps with the leaders. As a nation, we are not bent on the suicidal policy of turning our most powerful ally, the British people, into our most dangerous enemy, though that is in effect what we are accused of. Our national dream of *swaraj* and autonomy, if realized at all, can be realized through the instrumentality and with the assistance of Great Britain alone; and the continuance of her rule over us is essential to our very existence. That rule, many as are its defects, spells in the main peace, progression, and protection. Our quarrel with our rulers is that we are not allowed to work out our regeneration in the manner which we think best. On so large a question there must necessarily be differences of opinion; but we think we are right in saying that the verdict of history is on the side of the popular contention. But our loyalty is above suspicion, bound up as it is with our national evolution; and in questioning our good faith on that score, the Government of India, have done the people of the country a grave wrong. The nationalist movement, rightly understood, is not inimical to, but correlative with the continuance of British rule in India, and it is nationalists of this creed who are loyalists also. And the bulk of educated articulate India is composed of such nationalists."

1052. *A propos* of the Pandharpur Missionary outrage, the *Indian Mirror* regards it as a matter for sincere regret that English ladies should be objects of dastardly ruffianism. It will be most unfortunate, if the

Murderous assaults on three Englishwomen.

feeling gains ground among Englishmen, as it did in the Mutiny days, that the honour and lives of their countrywomen are not safe in India. No wonder, questions are being put in Parliament now and again by certain M. P.'s regarding assaults on Europeans. The journal declares that assaults on European ladies have no justification whatever, and it feels humiliated to think that such assaults should have been committed in a Hindu place of pilgrimage.

INDIAN MIRROR,  
19th Aug. 1908.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 22nd August 1908.

G. C. DENHAM,

Spl. Asst. to the Depy. Insp.-Genl.

of Police, Crime and Railways, Bengal.



